OUR HERITAGE

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THE WORLD TEACHER TRUST

First Print : 2000 Copies
November 1983

THE WORLD TEACHER TRUST
14-38-2, Radhamadhavam,
Muppidi Colony, Visakhapatnam - 530 002.
Andhra Pradesh, India.

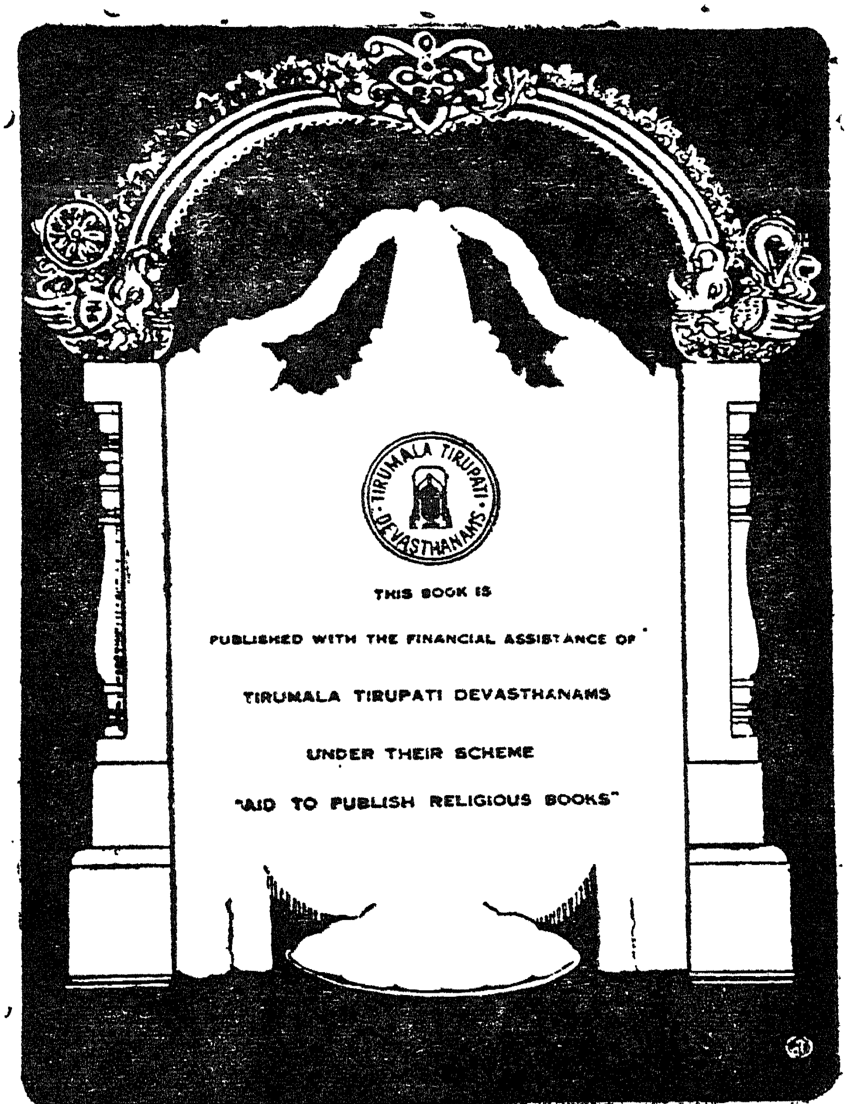
TRIVENI PRESS
Machilipatnam - 521 001

The Publishing Rights are given to *The World Teacher Trust*, 14-38-2, Radhamadhavam, Muppidi Colony, Visakhapatnam - 530 002, India.

A book publishing unit constituted to propogate the Ancient Wisdom given out to Humanity from time to time. The proceeds from sale of the book are utilised for reinvestment in similar books in pursuance of the objective of propogating Truth.

The contents of this book are dedicated to the humanity at large. They belong to the One Light and the One Truth that pervades and is beyond the concepts of Caste, Creed, Religion and Nation.

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This book is published with the financial assistance of Rs. 5000 from the Tirumala Tirupati Devasthanams under their scheme "aid to publish religious books."

Chapter 1

VEDAS

Question : Old people claim that the Vedas are not written by Man but by God. What is your view ?

Ans. : Learned people of all nations claim the same thing about their own scriptures or gospels, and this is by no means untrue. The word 'Veda' means 'Wisdom' which is definitely not a book but an impersonal concept which flashed on the human mind before its manifestation in language and script. By Veda the man of wisdom means the import of the Vedic texts and not the texts themselves. When the human comprehension is distilled of the refraction of the senses and the mind, it is nothing but a mirror of that which ever exists and that which descends periodically into the creation. The formula and the detail of all this impersonal phenomenon will reflect upon the distilled consciousness of the individual when it is termed Veda or the spell of God. This is received as an experience by those whom we call the Vedic Seers. It is further recollected into the Buddhic and the Mental planes wherefrom it is translated into the known language of the century and spelt out. Since it is not characterised by the individual, it is bound to be impersonal. Like the multiplication table, it must be the same whenever and by whomsoever it is received. In this sense it is claimed as the work of God. Further,

these seers are not afraid of attesting their names to the passages of the Vedic hymns composed by them. At the same time they do not claim to be the authors of these Mantras and they class themselves only as the seers of the import. Who can claim authorship of the multiplication table? So too with the universal truths which form the content of the Vedas.

Question : What do the Vedas contain?

Ans. : The term Vedas is used for the Vedic texts. This is the popular notion about the Vedas. The fact is that the Vedic texts are not the Vedas in the original but they contain the Vedas as their import. In fact a book contains nothing but the alphabet arranged into words, sentences and passages. These passages contain the author in the form of his ideology expressed through his thought patterns, just as a picture of Mahatma Gandhi is called Gandhi for all practical purposes. The picture reflects Gandhi upon our mind while in itself it is no Mahatma at all. In such a sense the Vedic texts are called the Vedas by the common man and sometimes by the scholar who recites.

As described in the scientific passage of the Vedic hymns, the Veda means wisdom as is found in nature, not in books. Nature produces space and time as the X-axis and Y-axis on a squared paper. The rest of the creation forms at first as the co-ordinates of the two axes and is linked up into the graph of creation. The technical knowhow of nature producing the prime factors of creation is called the Veda in its original sense. It was received by the Vedic seers in the form of patterns in nature. They receive these patterns in a representative or a symbolic way and they trace the steps of how creation unfolds.

The origin of the five states of matter (Pancha Bhutas), the three basic productive properties (Trigunas) and the unfolding of the cosmic mind into the five cosmic intelligences (the five Tanmatras) are observed and recorded by the Vedic seers. The musical properties of time and the geometrical properties of space are noticed and recorded. The former set of musical properties are called *Gandharvas* and the latter, properties of geometry in space, are called *Sadhyas*, the potentials of the creation, to be. They unfold into an egg of space when they become *Siddhas* (ready for manifestation). This egg is said to contain the cosmic person as the chicken. Its frame includes three types of Devas or creative intelligences. They are:

1. The Adityas (the intelligences of radiation), who are twelve

2. The Rudras (the Lords of vibration), who are eleven.

3. The Vasus (Lords of tangibility) who are eight. These 31 intelligences along with the Lord of opening and the Lord of closing (the Aswins) form the set of 33 Devas, the contents of the egg of space, the counterparts of the chicken of the cosmic being. From this egg we find heat, expansion and contraction pulsating in to the birth of air and fire, resulting in its own sparks solidifying as galaxies. Each spark germinates its own solar system and serves as the nucleus of the whole of the Solar Atom. This is known as Sun with his planets.

Then the career of the earth is described with evolution through the nuclear and biological awakenings. The evolution of the plant, the animal and the human being is traced. Once again the sequence

of the egg of space repeats in the womb of the mother to produce man, the perfect being on the earth. All this story is there in nature and is called the impersonal book (*Apourusheya*), the pages of which are copied by Man from time to time. This is the concept of the Vedas as understood from the concepts of the Vedic literature.

Question : What is the main content of the Vedic texts ?

Ans. : The Vedic texts carry good significance and import but not some content. Content belongs to intellectual formulation and human moulding, whereas significance is the stimulation given by words properly used to the inner content of man. A Mantra differs from a sentence in that the sentence is used to convey the idea of a person, whereas the Mantra is used to transmit the experience of a phenomena in nature in all its levels. In a sentence words are used meaningfully, whereas in a Mantra they are employed in a significant way. Meaning is logic bound and logic is but human. Nature that creates us as a part of the Universe has a logic of its own which is more than what we know as logic. It is Law that Nature expresses as logic. A Mantra makes the occultist feel the Law of Nature and make an effective approach to it. All the Vedic texts are essentially Mantras and hence they are no sentences at all. The meanings attached to words are but human and they too are used as the components of a key-board along with the alphabet and syntax. The key-board does not exhaust the meaning of an author-mind but forms a channel between the cosmic intelligences and the intelligence of man via this Solar and the planetary intelligences. In fact sound

is also used for the same purpose as we experience it in real music. The utterer of the sound employs the utterance, sound and the syllable only to link up the whole mechanism with the utterer. Hence the meaning of the whole Mantra passage is, in every Vedic Mantra, the utterer himself, who is called the word Om. Incidentally, there may be passages which feed the mind with some meaning, narration, incident, character and story. All these things are consciously directed towards the process of feeding the mind to rectify it, to make it sublimate the senses and the objects. Such a mind is made to fly above and beyond the levels of convention and logic. The Vedic seer deliberately directs this all-including mind to get sublimated into the utterer himself via the Buddhic plane. Even the narratives that are found in the Vedic texts do not belong to any historical, social or conventional values. These narratives instead of providing some information, will inform the mind of the feeling, which in turn inform the utterer himself, who is later on made to find himself in everything around and within. This is the declared purpose of the Vedic texts in the traditional path. Of course, there is some meaning extracted or squeezed out from these passages by Himalayan scholars of various ages in Sanskrit as well as the modern languages. Since the process itself is unnatural and against the science of Mantras, they are bound to lead themselves and others astray into their own much worshipped tenets of philosophy. This is the reason why every interpreter differs a bit or more from the interpretation of others. While trying to interpret a Mantra every one is bound to interpret into it what he knows and what he formulates and what he worships. Glorious it may be many times but all the same it is bound

to be his own and not of the Vedas. If you are interested in the interpretation you can go in for numerous commentaries that are available.

Question : *Some say the Vedas are three in number. Some others say that the Vedas are four in number. Is it because they do not attach much importance to the Atharvana Veda?*

Ans.: In the Vedic literature we find two alternatives. Trayi is the term used for the Vedas. The term means the content of the three. At the same time we find the names of the four Vedas in the related literature. This is because the Veda is the import of the Vedic texts. Originally there was only one text which contained Veda as its import. It had a three-fold application: 1. Rigveda or the Veda as the uttered formula of Mantra. 2. The Samaveda or the Vedic Mantra sung in music. 3. Yajurveda, or the life as a ritual. As we study the present texts, we find the following points: (1) Much of the text in all the three is common (2) The present Vedic texts are anthologies made for three different purposes from the same original text. (3) The Veda is always different from the Vedas which are the texts.

It seems there was a time in the ancient days when the present Vedic texts were made as collections by editing the original text for three or four different specific purposes. There is also a tradition that Vedavyasa has rearranged the texts for the required purpose in the above manner with the help of his disciples like Shaunaka. All this is only about the present texts. Apart from this there is a hidden side to all these divisions. It is known to the real followers of the Vedic path and is well-explained in the *Brahmanas*

and *Upanishads*. We will explain it clearly in due course.

Question: *Some say that the Vedas contain prayers offered by primitive man to the powers of nature out of fear and ignorance. What is your idea about this?*

Ans.: Anyone can pass any cheap remark about any valuable thing in the world. It needs neither efficiency, nor proficiency. To know what it is requires some ability and not all, people are fit to acquire it. Everyone can say, "After all what is electricity" but a few people are chosen to know what electricity is, and to harness it to the use of man. The same is the case with anything valuable as with the Vedas.

The Agni, Vayu, the Maruts, Ushas and such names mean something significant to those who follow the path and learn the wisdom of the Vedas which is scientific religion and religious science. To the fool, who does not want to understand, Agni means the fire, Vayu means the air, Marut means the wind, Ushas means the dawn. It is true but he has his own foolish concepts about fire, air, winds and the sunrise. Fire to a scientist is different from the fire, known to a cigarette-smoker, at the tip of his match-stick. Cloud means something to the child, something to the lover, something to the poet, something to the meteorologist and something to the lunatic. The cloud of the meteorologist differs from the cloud of the lunatic and so the Agni of the Vedic student differs from the Agni found in the Vedas by the mentally bald. The consciousness of space is felt as existence by the Vedic seers and their followers. It is called Agni and its splendours have been described

in various parts of the Vedas. This Vedic fire is said to exist in three planes—the physical, the terrestrial and the spiritual. Spiritual fire is the essence of evertything and it exists in everything as the one existence. The whole creation comes out of it, exists on its background and lives in its depths. Again the whole creation merges into it. This is the Agni described in the Vedas and it is not the physical fire or flame which the layman witnesses. Of course, he witnesses it and utilises it according to his own understanding, but still he cannot define what the flame is, what the fire is. Does everyone know what money is? Similarly, the layman (he may be a scholar in History, Indology or Archaeology) does not know who the Devas are. Agni, Vayu and Ushas of the Vedas are Devas and not the phenomena of nature. Just as the physical body of a man requires the man inside with his various intelligences to move the body in the required direction, to do the required work, so also the flame, the wind and the dawn require their inner personalities or existences to make the flame work forth, to cook to burn or to blast. These inner existences are Devas and they cannot be denied by anyone who can understand his inner existence in his body.

The whole creation is understood as an existence on three planes—the material, the terrestrial and the spiritual. The same is the case with the existence of man, the reader of the Vedas. These three planes exist both as macrocosmic and microcosmic truths to the one who stands as an observer on this earth.

They are known by the three code words—Bhuh, Bhuvaha and Suvaha. Each of these three planes is inhabited by the same consciousness coming down in three steps. This consciousness is called Agni in three planes. Agni in the absolute existence, the brilliance of

consciousness which has no second thing as its existence. This is the stage of Agni on the spiritual plane. On the terrestrial plane he exists as Rudras, the Lords of Vibration. One of them produces Vayu, who, in his turn, produces the seven Maruths. They govern the seven spheres around the earth, the seven scales of sound vibrations and the seven colours of the spectrum. The Sun's rays and their spectra on this second plane exist as vibrations and the greatest of the modern scientists does not presume to have understood this, what the optic light is and what the optic spectrum is. He cannot explain of what it is made or what it contains. In the Vedas it is called the Band of Devas, the Creative Intelligences, the Band of World Servers and so on. Such are the concepts of Agni, etc , in the Vedas and the one who passes cheap remarks about these beings is asked to know things in silence.

Question : In what respects do the Upanishads differ from the Vedas regarding their Import ?

Ans. : Skilled ignorance of the scholars makes us see the difference between the Vedas and Upanishads. The historian divides the Upanishadic age from the Vedic age as we see it in the books of illustrious authors. Since the authors are historians and since they are nothing with regard to the content of the Vedas and Upanishads, the historians can be excused. It is an established tradition that the historian need not know the content of the literature he tackles chronologically. Often a historian is expected to study the fossils of a country's thought. What the archeologist is to the earth-plane; the historian is to the thought-plane of a nation. Hence the Indologist historian is permitted to err about the Vedic and

Upanishadic lore. The ages ascribed by the historian to the Vedas and Upanishads differently are mythical in the sense that they are concocted in his own brain against the content of the scripture that is available to him.

The word 'Upanishad' means that which makes you approach and sit near. Any passage of a Mantra that makes you approach the absolute omnipresence is called an Upanishad. In that sense many of the Vedic Mantras are of Upanishadic value. Some such Mantras were edited by the Vedic seers, themselves, to make an anthology of Moksha Vidya. They were intended to be transmitted to pupils by the preceptors. In course of time, such anthologies were treated as independent books for the practical purposes of teaching. These anthologies were teachnically called Upanishads. For example, the last chapter of the last book in Sukla Yajurveda, is called Isavasya Upanishad. Sometimes they used to gather Rigvedic and Yajurvedic Mantras here and there to make out a run-on passage. For example, the Rigvedic Manthram, "*Dwa Suparna*" (the two winged ones etc.,), is taken into the Upanishads. Even today we find it among the Upanishads. It has become so popular that many of the scholars mistake it for a Mantram of the Upanishads and do not know that it is from the Rigveda. These are the original versions of the Upanishadic lore. As we study the Brahmanas and Aranyakaas, we find many such passages used as Upanishads originally.

At a later date the preceptors began to give their own explanations mingled with the anthologies. These explanations were also given in Mantra form both in prose and verse. The Brihadaranyaka, Chandogya, Swethaaswatara, and Katha Upanishads are of this

nature. Of course, they are also as authoritative as the Vedic texts interspersed. This is because the Preceptors themselves were competent to perceive Vedic passages right from nature.

As the age of seers passed and was replaced by that of gigantic scholars, who were but mere children of logic, then decadence began. We find many philosophical discourses taking the name of Upanishads. Not only that, we find much discussion, disagreement and quarrel as to the content of these third grade Upanishads. Here the term 'Upanishad' is only a mockery and an insult to the original seers. The age of scholastic philosophy replaced the scientific age of the Vedas. We find scholars dabbling with the passages of seers. Suppositions replaced perception. Schools of thought replaced facts of truth.

In the fourth stage we find the Lucifer spirits in dealing with the Vedas, which established various branches of religion and fought each other championing their own case and trying to establish their own symbol and banner. These fallen angels also produced some chaff under the name of Upanishads. Thus, we find Oorthwapundropanishad, Bhasmopanishad, etc. They contain nothing but a description of the material with which they prepared their symbols. Rudrakshopanishad is also one. So we have the fourth-grade Upanishads.

Cheaper than these we find the Yogic and Tantric Upanishads which carry many misconceptions about Yoga and Tantra. Yogakundali Upanishad, Yogasaropanishad and Kapalikopanishad are good examples of such bad books. In the same category we have some Upanishads which are the children and grand children of the Mantra-sastra books. Nrusimhopanishad,

Gopalopanishad, Kali-upanishad and Tara-upanishad are examples. The attempt was carried to such an extent that some sensible pupils had to make a parody of such Upanishads. So we have parodies like Allah-Upanishad and Kukka-Upanishad (the Upanishad of a dog).

Under such conditions we have to accept the first two categories and reject the others mercilessly. In such a case, the Upanishads are in no way different from the Vedas and the Upanishadic age not different from the Vedic age. It does not exist anywhere except in the brains of the historians.

Question : Some say that Mantras have great power. In what way are they different from the words we utter daily ?

Ans. : Mantras are in no way different from the words we utter. The difference is similar to that between an insulated electrical wire before it is connected to conduct electrical current through it and after. A Mantram is a word through the sounds of which the utterer flows in the form of his own consciousness as a stream An ordinary word is the vehicle of thought while a Mantram is the vehicle o the utterer himself. The utterer is the real man in you while your thought is disconnected, being objectified by you. The power of man can be understood by his achievements in various fields. The same power operates through a Mantra when the word is linked with the man himself, through proper training which is scientifically explained in the books of the concerned science.

Question : Why is the Gayatri Mantra considered to be the greatest of all the Vedic Mantras?

Ans.: A U M is the greatest of all the Vedic Mantras. Soham is the next. Gayatri is the next greatest Mantra. Mantras exist in all ancient languages among all the ancient races and so too in the Vedic language in India. Every Mantra has its own import and the name and the shape of its own deity to compose the consciousness of the senses and the mind and to transmute it into the cosmic consciousness. The greatness of Gayatri is that it does not prescribe a shape or the name of any deity proposed by the human mind. When you begin to think of the meaning and the import of the Gayatri Mantram it makes you alert your own background from which your consciousness sprouts into your own thoughts and forms. " Embrace that light of the source wherefrom your consciousness and the outcome of it emerge " is the import of the Gayatri Mantra. Thus it prescribes your own background as your own God to approach the God omnipresent, instead of prescribing any man-made form. This is one of the reasons why it is the greatest of all the longer Mantras.

Another feature is the Gayatri metre in which the Mantra is composed. The Gayatri metre contains three divisions of 8 syllables each, the total being 24 syllables. The 24 syllables symbolise the 24 lunations in the lunar year (12 new moons and 12 full moons). The three divisions denote the hot season, the rainy season and the winter that are well-marked when computed from the equatorial region. The formula of the 24 lunations is also applied to the day of 24 hours. By meditating upon this division of the metre one gets tuned to the nodal points of time when he gradually grows in awareness into the activity of the solar year and the consciousness of the solar system which he has to transcend by attuning himself to the activity of the solar year.

Question: *In one of your lectures you said that the sound 'Sam' wards off many evils and that the word stands as an invocation to Saturn. Will you please explain it?*

Ans.: Yes. The sound 'Sam' stands as the sacred word next to 'OM.' Om is yourself, the pure spirit, 'I am' in you. It descends into the form of your breath which includes inhalation and exhalation. Inhalation produces the sound 'S' while exhalation produces 'H.' For this reason the Mantram of breath is described as 'SO-HAM.' The sacred word 'SAM' includes 'S,' the spirit of inhalation. You know that your inhalation marks the descent of the pure air along with oxygen which burns off at every breath the impurities formed in you. Oxygen is only the physical body of the purifying agent, the spirit of air. 'Sam' invokes the Lord of Inhalation and hence it marks protection and preservation. Since every inhalation purifies you it indicates the path of purity and perfection.

In astrological symbolism Saturn stands as the one consciousness who points out the imperfections. Hence 'S' forms the first syllable in the name of Saturn and this is true in many languages. In Sanskrit he is called Sanaischara, in English he is called Saturn and in the tongue of the Holy Bible, he is the Satan, the much misunderstood poor creature! Though Satan, is excommunicated by the Church Christians, he is always feared and remembered by them. In the Holy Bible he forms but the shadow of God. In other words, he is the sin or the individual consciousness of a created being. All these things indicate that the created egos stand with imperfections which are to be rectified. Man understands the world as

it appears to him, and hence he is imperfect and he has to wait for the day when he sees the world as it stands (the Word of God) and not as it appears to him. To this end the word 'Sam' makes man pure and perfect. This is the reason why the Vedas sing its glory next to the sacred word 'Om.' On the intellectual plane the sound 'Sam' is equated with peace, poise and prosperity. This intellectual interpretation is only to tune the various facets of intelligence with its source on the higher plane. In whatever way you utter the sound 'Sam' and with whatever attitude you approach it, the Mantra purifies you and fills you with the spirit of God who breathes life through the nostrils of man.

Many people consider the planet Saturn, himself, the evil one. It is because the astrological notions among the public lack the proper background of the wisdom of the Vedas. Popular astrology is but a mitigated fact of the truth behind it. Under the influence of Saturn many people experience trouble and inconvenience. The fact is that the cause of the trouble lies in the motives of the individual and not in Saturn. Saturn only hastens the process of bringing the evil to the surface and enforcing the person to expel it. Thus the force behind the planetary symbol of Saturn is always rectifying, purifying and protecting. The same purifying aspect is stimulated by the utterance and meditation of the sacred word 'Sam.' The more one tries to understand the Saturn aspect in him, the more he gets freedom from his own limiting nature and the result is 'Sam', the perfect state of poise, prosperity and peace.

Chapter 2

RELIGION

Question : What was the Ancient Religion of India ?

Ans. : There was no religion in this land, nor was any religion necessary for the Indians. The ancient Indians had a code of law for man to follow. This was framed in accordance with various truths working in nature. The law of the existence of nature and its creation was observed in all its detail and the law for man to follow was copied in accordance with it. This was called Dharma. The term means that which bears and protects. It is that which bears and protects when we follow. Man is honoured when he honours it. He receives protection when he protects it. It was made into a constitution called Bharata Dharma. It was the path of life commonly accepted throughout the land. Any attempt for religion is naturally limited and narrowed when compared with this. Vedas and the subsequent literature, whiche xplains the Vedas, exemplify this law. We do not find any name like Hinduism or Indian religion in any one of the ancient books. Even Gautama, the Buddha had no religion. He once again purified the law and re-established it. After his death his followers have narrowed down his law into a religion.

Question : Is it necessary to believe in the tenets of any particular religion to get salvation ?

Ans.: It is a nice question. It is good to believe in the tenets of one particular religion, but it is not enough to get salvation. Belief in the teachings of one religion generally presupposes disbelief or denial of the tenets of another religion. If such a thing exists in the mind it is a stumbling block on the way to salvation. The tenets of any one religion are good as long as the believer does not entertain the idea that the non-believers are all sinners, and they go to eternal hell. A hell of a noise is being made in that direction now-a-days, especially by the missionaries of certain religions who play tricks with the illiterates of India. Belief is the only thing that brings salvation, but it is not the belief of a particular religion. Belief in the Omnipresence of God makes man a God-man. The God may not be Christian or Hindu or Muslim or Buddhist. On the lower planes man is inclined to own that God is ' his own God and to attribute his own ugly features to his own God. God is beyond the imperfections of man though He pervades man. God is within and outside, but man is in between and tries to intervene to his own disadvantage. Belief in God is only an aid to remove the intervention of man, but man is busy in classifying men and gods. Every time God waits for man to surrender, but man waits for God to bestow upon him what he demands with his narrow mind. On either side of the threshold there are man and God waiting for each other, but in between there is the thin, imperceptible, transparent, pliable desire of man, which keeps man God-proof. God waits for man to remove it, since man does not like God to remove it. As long as man has something of his own, God never becomes his own. God allows man to live as something of his own with his own image of God. Believe in the tenets of any religion

but believe that the tenets of any other religion also help us to reach God. Evaluation makes man a prisoner behind the bars of his own values. If you pick out the tenets of any religion and erase the name of the religion, even then they are alive and allow you access into a state of liberation, provided you follow them and work them out in terms of your life incidents. Until then liberation is as much a mere name as is the name of God or of a religion.

Question : Religions prescribe worship of trees, serpents and birds. Can we take it as a trait of primitive humanity or is there something more intricate for us to understand?

Ans. : Not only serpents, trees and birds but also human beings like Rama, Krishna, Buddha and Christ are worshipped. By worship everyone means something different from the other. In its higher sense, worship means knowing the world of causes from that of effects and making a better use of that knowledge for the progress of the human being. The physical body and the vital activity of every living being on this earth reveal the mysteries of nature that produce and work out patterns from the plane of intelligences and forces to the plane of matter and physical body. The tree reveals the cycle of activity from seed to fruit and again to seed via the sprout, the shoot, the root, the twig, the flower, etc. Hence the tree is taken as the symbol of the cyclic activity of the creative process of this earth. The serpent shows us how the consciousness of space evolves (as movement and locomotion in a formal direction) along with the matter that is gathered in space in the name of the body of the serpent. The periodical shedding of the layers of scales on the body of the

snake also makes us visualise the process of the subtle principles of nature externalising the grosser principles into the forms of the outer world. Hence the serpent is taken as the symbol of movement and time-consciousness emanating from the subjective consciousness which we call the God-Omnipresent. The bird shows us how the consciousness existing in matter can lift the matter up against the gravity to float in space. Hence it is taken as the practical scientific apparatus for the naturalist to prove the mastery of spirit over matter. For such peculiar reasons the naturalists of the ancient times have taken these things as symbols of their worship which became idols after the scientific ages passed. Every religious symbol has an eternal scientific truth buried under the husks of ignorance, superstition and scepticism.

Question : The Masters inform us that the Buddha and the Christ come from the same light. In what way does the work of the one differ from the work of the other—A lady teacher at Geneva.

Ans. : The Buddha and the Christ are the two lights who came down from the same Light, the World Teacher. Each Avatar comes down to the earth to fulfil different purposes while all the phases of work tend to the same goal, the perfection of the souls. This perfection is but a realisation of the oneness of all existence through awareness in time. Each wave of humanity passes through various phases of unfoldment as it evolves from the animal kingdom to the kingdom of divine intelligence through the human kingdom. Since this unfoldment includes the various phases of the awakening of the human consciousness it is like the blossoming of a flower in all its petals. Each petal differs from the

others as an individual but forms a part of the flower and stands in a supplementary relation to the rest of the petals in the blossom. Similarly each human being starts his career as an individual only to culminate in the supplementary role. The process is the shining forth of the inner awareness in a multi-dimensional way. During the first phases of evolution the individual preserves his individuality with great care and caution only to lose it in the awareness of the totality of the one life which we call soul.

Two of such petals represent discrimination and inclusion. The first petal is called Buddhi (the creative will) and the second petal is called Atma, the I AM in all. The first one imbeds pure intelligence while the second one imbeds pure love. In the stage of individuality these two petals slumber in their own folds, being buried under the coarse layers of emotionalism and intellectualism. As the inner spark of the divine gives a spur of unfoldment, these two petals, along with all others begin to free themselves from emotion and the reaction to the environment. The work of the Buddha belongs to the process of purification of the Buddhi of the individual and the work of the Christ belongs to the purification of the love of the individual.

Through thousands of years these two lights purified their vehicles and began to make their presence shine forth upon the various faculties of the human beings that exist dormant as lotuses before unfoldment. The Buddha has bestowed upon the world the light of buddhi in its highest conceivable incandescence. Then the highly evolved specimens of mankind got themselves recruited as the followers of the Buddhic cult. They have accomplished their lot of higher preparation and stood prepared for the next

spur. Then came the Christ who gave the touch of love for the higher evolution of all inclusion. The same set of disciples received it and offered their lotuses for the further unfoldment into the stage of perfect love.

Even today these two lights stand distinct as the two light-houses on top of two different mountains guiding the new souls conducting their journey amidst the tidal waves of emotion on the surface of the ocean of existence, taking their journey with the help of their vehicles as vessels cutting their way amidst the darker regions of their environment. The work of the two lights is distinct and is always of a supplementary nature. Without this work mankind cannot cope with its own freedom from the results of its own doings and undoings.

Question : Does God-propaganda help mankind to achieve peace and co-existence ?

Ans. : God-propaganda is not included in God-science. It is rather the headache of the religious man on the street shouting 'God' and making the taste cheap. God requires no propaganda since He is in us and everywhere. What is required is God-awareness and God-mindedness. This leads to the realisation of oneness of man with God. Man can be one with God and live in God. Hence man can live as the one man in God by practising God-awareness and God-mindedness. Shouting and sloganising God's name in one's own language amounts to imposing it upon others. It is nothing but using the name of God for political purposes. God is not there to be used as a tool of convenience or desire. He is there to live with and to live within. Every incident of life should be silently made God-minded and it becomes God-made.

Peace is not a thing to be achieved. It is not an objective entity and hence it cannot be achieved. One can be peaceful and live in peace, but no one can achieve peace. Nor can it be imposed on others with sword or pistol. Religions propagated by conferring blessing with sword and pistol can never make us peaceful. Religion itself is an institution that objectifies God and hence it is possible that any religion on earth can only be half-truthful at best. Religion is required for those who are not yet prepared to follow and appreciate the Law or Dharma. For those who can appreciate the Law of Nature, it is possible to taste the work of the Omnipresent consciousness in Nature. This is what Yoga or God-science teaches us. Religion is for those who are not yet mature enough to appreciate and follow the Yogic path. Peace is only for those who follow the God-science.

Co-existence too is not a thing to be achieved. It is for us to co-exist and there is nothing objective about it. Co-existence depends upon our acceptance of co-existence and no other thing can purchase it. Religion is the last thing that can be dreamt of when co-existence is to be considered. Two people can make a legal bond that they do not quarrel, but who can stop them if they quarrel about the rights of the bond? One man's liking another is not enough for co-existence. The cat likes the rat, but it is not co-existence. The very desire to achieve happiness makes one selfish. Happiness need not be an incentive for co-existence. The female spider is happy in cohabiting with her husband and killing it to eat. Its pleasure lies in killing and eating. Hence no one of these motives can cause co-existence. We see how the couples of inter-caste marriages co-exist like

spiders. No amount of social re-shuffling or religious re-organisation in the name of reform can bring about co-existence. The will to exist together peacefully can be made possible only by living in God-awareness. When two people live in God they co-exist peacefully without their own knowledge. This is how one has to make an approach. Man is helpless in this matter since the effort is always individual and not of a collective nature.

Question : *Now-a-days we find much discussion of religious conversions in India. What is your preference in the religion best suited for Indians?*

Ans.: Religion, the present non-secular concept, entered India when the Muslims first invaded India. In fact, this land was first called India by foreigners and the people of this land were mis-spelled as Hindoos by those who invaded this land first. Invasion, plunder, religion and conversion and also non-secular outlook go together as a group. This is what history proves through centuries. We will take up one by one and try to understand the issue clearly, since we have a mind to do it.

There were very few nations in olden days and there are very few countries in the modern advanced centuries that did not and do not believe in invasion, plunder, colonisation and enslaving people. India was one among the few and it is one among the few that stand aloof. In the past, this land was called Bharat, while the foreigners misspelled it as India. No scripture of this land gives evidence of the existence of the two concocted terms, 'India' and the 'Hindoo.' In those days there was no religion in India, since it was not required. Why was there no need of a religion? It was because people believed in life and

happiness more than in theories and principles. They were primitive enough to live a simple happy life. Intellectualism that unfolds into the petals of the present evils was not welcome in those days. What existed in those days was the commonly accepted path called 'Dharma.' It was framed by one of our ancetsors called Manu. The evidence of some disturbance was there in the *Ramayana* and *Mahabharata.* During the Ramayana-period, it subsided with a fierce battle of local and personal interests, while during the Mahabharata-period it ended in a global war, which was made possible in this land by the participation of many nations. Even then it had no after-effects and the people lived their life, their rulers following the same frame and constitution, in economy and sociolite. Mainly, life was led according to a decentralized system of self-governing rural and nomadic units. No ruler found it wise to disturb it in spite of the political wars among the royal families. The inhabitants were never interfered with and they were allowed to produce, eat and live. That means there was no temptation for exploitation.

The advent of the Muslims created a picture of intrusion and invasion. Necessarily there was a change in the outlook of the people. People began to grow wise beyond necessity and gradually there was the working out of complicated, painful schemes. Then the children of this land allowed themselves to be called Hindoos and they began to call themselves Hindoos. In the present century the sons of this land make themselves a miscellaneous community by taking pride in fighting for Hindooism. Now they are one among the people of the various religions and they are no more the children of this land.

Mohammodanism, Christianity, Buddhism or Hinduism or Sikhism or Jainism, any one of these faiths is only a child's calling the one God in terms of his own language. One can call Him 'Allah,' the other can call Him 'The Father in Heaven,' and a third can call Him by the earliest name, 'Parabrahman,' but the one asking the other to call the same God by the name of another is only a child-play of an idiot mind. The fathers of humanity like Rama, Krishna, Buddha or Jesus never wanted to start a religion, because they never aspired for the trade of men. They taught what they saw about the working hypothesis for a happy living. Krishna was never a Hindu, Buddha was never a Buddhist and Jesus Christ was never a Christian. Religions are established like five-star hotels to trade in the name of one of the fathers of humanity. At this juncture, what I personally feel is that every one can test himself sincerely (not being purchased as an agent of an enemy nation). He can think of the inhabitants of this land as simple human beings having the same requirements as he has. Jesus Christ never asked the people to crucify Him and use His Cross for idol worship. He never called anyone a sinner. He never believed in converting anyone into his own fold, since he pleaded for the Kingdom of God. Try to meditate upon this and choose your own object of meditation. You can meditate upon Rama or Krishna without being a Hindu, upon Buddha without being a Buddhist and upon Jesus Christ without being branded a Christian. This is my view on the issue.

Question : *Sir, Now-a-days we find many people in India being converted into the followers of other religions. I feel that the number of Hindus is*

decreasing. I feel strongly that there is the necessity to have them re-converted and also request the Government to stop further conversion. What is your opinion about this?

Ans.: I do accept that there are wide-spread conversions into other religions in India now-a-days. This is because that we too wanted to have a religion, that is Hinduism. Ever since the universal path of Dharma has been degraded and insulted by belittling ourselves, to fit into the pattern of a man-made religion, we are forced to face the situation. Religion is neither necessary nor natural to the true Indian, who knows the path of the Vedas. Since the Vedas and other allied books prescribe only the code of conduct and the path of living, they are universal in their application. It is the reason why we find many people of the white races and nations trying to learn Veda, understand Bhagavadgita and follow the ancient Indian way of living. In many European countries and the many states in the U. S. A. we find people taking interest in being known as Indians by their Indian way of living. We know how the white man of the Krishna-consciousness Mission is not ashamed of having a brow-mark of the ancient Gopa followers of Krishna. The American or the European takes pride in being recognised as a man of Krishna-consciousness Mission by having his head shaved, having the orthodox tuft of hair, the Tulasi Maala in his neck and the Yajnopaveetham on his shoulder, expressively with an attitude of advertisement and aggrandisement. How many Indians calling themselves Hindus are masculine enough to show their identity like this? The average Hindu lacks the moral courage to wear his brow-mark lest he should be thrown to the bottom in his service by the boss.

Is it not better to be a non-Hindu taking pride in showing out the insignia of ancient India, than to be a semi-masculine Hindu who is afraid of having his brow-mark while going to office?

Another difficulty to be surmounted is as follows:

If you, staunch Hindus, are very particular of getting converted Indians re-converted into Hinduism, are you ready, broad-minded enough to embrace them into your caste and give your daughters to their sons in marriage? If not, into what caste can you shunt them? If no original Hindu were to give him his daughter in marriage, what would be the fate of the re-converted bachelors?

Viewed from another angle, what has become of the Sthula and Sukshma vehicles of those who are converted? Are the vehicles converted into some animals or non-biological entities? Conversion is nothing more than a convention. It is only a sentimental and psychological weakness followed by a meek, submissive mind, a fool influenced by a rogue. Conversion in itself can be understood as one among the many political conversions that are being made from party to another party. Everything is ephemeral and purpose-serving. When the motives are ulterior, and when the incentives are mercenary, how can the conversion convert a person? The re-birth into Christ-life or the second-birth into *Gayathri* cannot be dreamt of by these conversions. For such fellows it is all the same if you are called a Hindu, a Christian, a Muslim or a Buddhist. Can a change of residence transform the resident? I think your fears have their feet buried in political substratum. Tomorrow if a leader were to appear in India (after a very long time) and assure food, shelter and security to all the Indians,

it will not be more than 24 hours before all the Indians belong to his religion. Until then the Hindus, Christians, Muslims and Buddhists blow their own trumpets according to their mercenary motives. The moment the Vedic path is followed by a true leader all the beings of the many cults and sects embrace the one path, the path of Dharma, the universal human values. Of course, I do not ask them to keep quiet until then.

Chapter 3

GOD

Question : According to you the Scriptures describe God as the 'I AM' in all. Some philosophers say that 'I AM' is the ego in us which should be rooted out. How to reconcile the two view-points ?

Ans. : Ego is different from the "I AM" in all. The "I AM" of the individual is his ego, while the "I AM" in all is the one God. Ego is the shadow and the counterfeit of God. It is the devil or the Satan that purchases the individual and keeps him under the spell of fear, suspicion and sorrow. The man with his ego-centre calls his "Mine" as "I AM." The man of God knows that his body, mind, senses, intelligence, beliefs, concepts and all his possessions as his own creation, which is something different from the pure himself. When anyone of these things is included in the concept of his "I AM" it is called ego. The God-man shines as "I AM" through all these things. All these things do not exist to him, though they exist in him. They shine from him and depend upon him for their existence.

All the creation exists in God though God exists only as the "I AM" in them, without getting himself identified with anyone of them. Through practice the God-man reaches the pure "I AM" in all. He

exists as God in everything and calls this existence by the name "I AM." Ego is nothing but the "I AM" localised.

Question : Do you feel that a God is necessary for a man ?

Ans. : Remember that a god is invented by a man. As many gods can be invented as there are human beings, God is not a god and He is not necessary for a human being. Is it necessary for you to live with the space you live in ? Whenever you feel the presence of space it is there for you. Other times you do not know if it is there. Similarly, everything around you exists as long as you are aware of it. You are not aware of anything before you are born and after you are dead. The necessity for anything including God is an idea bound between birth and death and not beyond. You have to accept that you are born to live and die upon a background which is beyond yourself and which surely exists in spite of you. A name is given to this background and it is God, If you like the name you can use it, if not you can either use your own name or close your eyes and mind to it. Those who accept the existence of that background live in tune with it and work out everything in their life on the background in tune with any other thing around themselves. By being aware of this background they live in the ultimate fitness and their life will be a solution to others without being a problem to themselves. Since they know the value of this solution in making life a sweet experience, they feel they want God in order to practise the art of happiness and to translate the life of others from the language of problems to that of solutions. Of course, God is not there to accept or

reject but He is there as the "I AM'. in you, only to expand your awareness and comprehension until you begin to live in Him.

Question : Is it not necessary to eliminate our defects before we meditate on God?

Ans.: Instead of trying to eliminate a defect, it is good to meditate upon the pleasant and the Almighty because by trying to eliminate a defect from ourselves, we are thinking of the defect more and more. Instead of trying to drive out darkness from the room we can turn on the light. Let the meditation on God rectify all defects and bring us into perfection. That itself suggests all the methods that are required and brings us to the presence of glorious souls who show us the way. This is my experience.

Question : Some people meditate to realise God. Some perform good deeds. Some perform puja and rituals. Some go to temples and pilgrimages. Are all these things necessary for God-realisation?

Ans.: Necessary to whom? To you or to others? If it is about yourself, you are at liberty to decide for yourself if they are necessary or not. You know yourself better than others. If you feel the necessity for a concept of God, then it is necessary for you to have a concept. If you want a Mantra then it is necessary for you. If you do not feel the necessity that means you do not need it.

If it is about others, it is for them to decide. No one can decide for others and formulate any theory. Since everything is the presence of God, everyone creates his own need as his own interest about something or other. In him God manifests as his own

interest and his own pursuit. Then God exists as a result of his pursuit. Ideals, idols or temples are carved in thought stone, or metal by everyone according to his own proposal. Everyone carves his own God as his own Idol made up of some material which is filled with the same God.

Question: *Some people criticise idol worship and some say that worship itself has no use. What is the truth in it?*

Ans.: Those who criticise are those who do not work. When many souls know that " work is worship ", how can worship be useless, unless one is totally idle? " The hands that work are better than the lips that pray " is another slogan of the totally idle ones who do not realise that " The hands that work learn to offer the work while they pray. "

The fact is that neither idol worship nor the ritual is futile. The usefulness or otherwise of anything lies in the person who does it. It is in the form of his attitude towards work and towards others. This attitude is moulded into the constructive and mutually helpful form by prayer, worship and ritual.

Every piece of work is a branch of service while learning and an aspect of art while applying. Learning requires various accompaniments while applying includes some instruments and material What accompaniments are to the learner, the worship is to the spiritual student. Not only that what the instruments are to the worker, the material for the worship is to the one who needs a harmonious social life.

Idols and other paraphernalia of worship and rituals to a real student of life serve the same purpose as the learning accompaniments and the working

tools to an adept who knows the art of life. Life as a subject of education is the most important and the least cared for subject in the modern world. The average modern man is trained to be busy in applying life to the various other aspects and he thus burns away his life and that of others without knowing the economy. A true student of life requires idols and worship to train his clear mind to keep it continuously clear and creative. Cross currents of creative thought produce mutually destructive currents and this aspect of ignorance is prevented by idol worship and ritual.

To comb your hair and keep your face happy in the eyes of others, you require a mirror. While using the mirror, you are bettering your face and not the mirror. Then what is the use of questioning "Why should I look into the mirror when my face is the thing of importance?" To honour a person you honour him only through his body. To look into him you can only look into the face and eyes. There is no use of arguing that the face and the body are unimportant. If you are to live, your body is to be fed and there is no use arguing that the physical body is not important. If you live your life only to feed the physical body, you will be a watch-dog of your body. To prevent you from all such defects, it is imperative that you should submit yourself to the training which includes idol worship and ritual.

Question : *How does Prayer help mankind? Now-a-days, we see much commotion on the streets in the name of prayer and healing. Does it really heal?*

Ans. : Prayer is the straight and simple path made by the consciousness of man to God. It is the motive that decides the quality of the prayer. Motive of any kind (let it be the noblest of all) makes prayer

a farce. The religious missionary, the bigot, who has the cheek to call 'others' sinners has no right to lay the path from man to God. The one whose vision is blurred by the ugly images and idols of "Your God and my God" cannot reach the One God Omnipresent. Less so is the vision of the sharp, puny creature, who prays for mercenary considerations, to work as an agent of any anti-national God. The ignorant agents of God, who believe in conversion can never project prayer as the Light of themselves up to the feet of God, Omnipotent and Omnipresent. Prayer is only to broaden the presence of man into the Omnipresence of God. He who believes in pocketing as many individuals as possible into his own Utopia of his kingdom of heaven, can never experience the real aspect of prayer. The agent of any God is destined to be the agent of his own God, who awaits to purchase him for money to work against a particular nation or race. Prayer is not for such people, who await through births and rebirths before they permit themselves to enter the threshold of the Sanctum Sanctorum of the One God, whose dwelling place is this very Universe.

Real prayer consists in the submission of one's own concept of God to the real God, who is beyond and within. One has to make a total renunciation of what one believes before one can pray in its true sense. The mental symptom of prescribing prayer to others, worse still, inflicting his own prayer upon others should totally be renounced before the mind is kept healthy enough to pray. Then prayer is everything. The man who prays is already the God, whom he prays for. What a pipe-line is from the reservoir of water into the kitchen, prayer is from the Lord Omnipresent to the personality of an individual. It

is to allow the God, who already abounds to flow into oneself.

Healing is not merely of diseases and ailments. What we call diseases are only the verdicts of atonement. Our past deeds decide the type of atonement that we deserve to get ourselves washed. If we allow the diseases to take their own course and turn our mind to the real God of Omnipresence (who is not a clay idol of one's own missionary zeal), then there is the presence of God in the place of disease. The process is instantaneous, since the transformation is spontaneous. The gradual coaxing of man-nature into the nature of one's own idol of God is no solution. Night becoming day is not a process of driving darkness to replace it with light. It is the process of darkness becoming light. Forget what you want by thinking of the real God above. Then you will have no want since you are yourself, the sparkling image of the God above. This is the real process and the purpose of prayer that is prescribed by the sages from times immemorial.

Question : What are the prerequisites of an ideal prayer ?

Ans. : If we confine ourselves to the exact prerequisites of prayer in its scientific sense, they can be framed as follows :

1. Allot a calm place to sit down and meditate. Allot a suitable time for you, preferably the time before or after sunrise. Stick to the same place and time. The attempt regularises your movements; thoughts, activity and thereby the flow of energies into the energy centres in you from space.

2. Select a name of God which attracts your mind most. It works as Mantra when you begin to repeat it with veneration. Propose also a shape of god

to your mind which is in confirmity with the name selected. Recollect the shape as you repeat the name. While doing so, you offer yourself, your actions and your thoughts. Whatever comes to your mind while thinking of god should be offered to the same god. Do not try to obstruct any thoughts coming but offer them to your concept of god.

3. You should locate your god, the object of your meditation in your heart while you utter his name. You observe the movements of your breath activity and think that it is your god. Repeatedly you identify your god with your utterance of the name of god through the process of your breathing. This engages your mind and controls it from all external activity. In course of time your breathing and thinking merge in one another and begin to shine forth as the existence of the god you meditate. This is the beginning of real prayer, and it itself leads you on to the further steps.

4. Remember the object of your meditation in others while you talk to others or while you listen to what others talk. If you offer anything to anyone, remember to offer it to your god in the form of the receiver. If you receive anything from anyone, also you remember the presence of the same god in the person who transacts with you.

5. Avoid discussions about anything or anyone vocally and mentally. Be an observer while two people discuss anything. Observe them remembering that they are the two forms of your god. The whole process regulates all your activities and the whole thing enters into your conscious awarenss of god presence. The purpose of prayer is to direct the flow of the mental activity towards god consciousness. This replenishes the spark of consciousness in you which is your own concept of god before your eyes.

6. Keep yourself fresh and pure in body and mind. You can do this by sitting in prayer after having a good bath and some incense with light perfume. Some Masters prescribe passages from scriptures in praise of god for daily prayer. While reciting them you have to think of the meaning and visualise it.

7. Real prayer includes surrender of your thoughts and desires. Desiring something while praying hinders the spirit of prayer and restricts the mind to the desire. The supply of energies from space will be hindered by desiring and prayer loses its significance. The main purpose of prayer is to tune your activity with the cosmic activity which belongs to god. Prayer with a spirit of submission and surrender will transform individual consciousness into universal consciousness. This liberates individual consciousness from its own limitation of self-conditioning. The flow of energies becomes smooth and soft. The body and mind will be freed from obstructions and inhibitions. Rectification of the existing defects in health takes place. It prepares the vehicle to receive the experience of real joy as positive living. Your relationship with others grows smooth, since you will learn to know how to overlook the defects in others and how to bring out what is good in them. The senses begin to withdraw from unrequired responses and the mind withdraws into the creative centre of your will. Everything in you ceases to live independently and begins to live in you while you begin to live as the one in all your layers of consciousness. Integration of the various levels of consciousness and synthesising all your aspects as yourself, the one in you and the one in all take place in you. Prayer makes you remember that you are a part of the whole and not an independent entity. The whole activity of the

universe reflects in you just as one spoonful of the pudding reflects the taste of all the components of the pudding. Tranquillity of the mind, passive attitude towards the flow of events around you and a total disappearance of conflict characterise the results of real prayer.

Question : *Believers find the infallibility of the efficacy of Sahasranama Parayana (repeating the thousand names of the Lord in the prescribed form). Is it better to repeat the thousand names daily once? Or is it more efficacious to repeat a particular name from among the thousand? How goes the experience of the elders?*

Ans.: It is really a hearty question for a wholesome answer. First of all it should be remembered that the various sets of the thousand names have been revealed compiled by the great seers of tradition. Hence they are valuable as they are in the texts. The stanzas taken verbatim form a Maha Mantra each and one recital a day will serve all purposes, mundane and divine. By this I mean that the total removal of obstacles in the form of the past associations of mind in all planes will take place, by a daily recital of the text as it is. Unless this is done for some years, the basis for the individual name to meditate will not be shaped.

Having done this, one may be ready to take up one name among the thousand as a Moola Mantram to repeat thousands of times to get the required result. Here we can assure that each name works as a specific for a directed purpose, purification and fulfilment. Some people may have difficulties in the family set-up. Some may be having health troubles. Some others may face psychological obstacles. Still others may be experiencing evil planetary influences by believ-

ing in the power of planets more than in the power of the Lord. Each will have a suitable name to choose from among the thousand. He can take it up and daily utter 1008 times for a specified period. Better still he can repeat daily the same name without counting the number. This specific process yields specific results, in removing the obstacles.

Reciting the whole passage bestows the overall experience. C. G. K. Harivital, a great devotee from Vijayawada has specialised in the study of Vishnu-sahasranama. He has started prescribing a name from it for anyone who is suffering from the corresponding shortcomings in life. Very recently a youth was disqualified at the selection for a very high post since he was found to be a cardiac patient of an incurable disease by the medical authorities. Harivital prescribed a particular name for him which he repeated after reciting the whole passage daily. Within a few months he was re-examined by the same medical authorities and found free from the disease. It was miraculous and the medical authorities concluded that the previous medical examination was wrong. The youth has been recruited into the regular services, as a normal healthy person. Many such examples fill the files of Harivital. So too many people have their own experiences of a miraculous nature. We cannot say which of the methods is more powerful because it all depends upon the inclination to direct power in the required direction. One thing is certain. The inclination of the Sadhaka should be the standard to choose the alternative. Each soul should be satisfied according to its requirement and the result is fulfilment since the target is the Lord himself and not any object.

Chapter 4

YOGA

Question : How can powers be acquired by Yogis? Can all people acquire them?

Ans.: 'Acquire' is a term which applies to physical entities and not powers. If you are carrying a pot of water, you are acquiring only the pot and not the water. The water is maintained by the pot and you can acquire the pot only. If you have electric lights, fans and radios in your house you are acquiring or possessing only the instruments and not electricity. By acquiring the instruments and by following a procedure to make the power available to work through your instruments, you can enjoy the effects of electricity but you can never acquire electricity. It always comes and goes from your house according to your procedure, requirement and behaviour. Similarly with what you call powers of man. They are not powers but it is the one power which manifests through many phenomena. There are many people who waste their lives in trying to acquire powers. The truth is that when proper conditions prevail in nature or are created by man, you find the manifestation of what you call 'miracles.' In the first case Nature gives birth to people who have these powers manifesting through them. It depends upon the need of the day that is decided by Nature's forces and not by man. In the second case, people can satisfy the required conditions by making

themselves fit when the power shows its manifestations through them. Just as you have your civic and ethical duties towards the electricity department of your city in order to have permission for the electrification of your house, there is a particular branch of civics and ethics in your relation with Nature which makes powers manifest through you. Yoga has nothing to do with it, though many people befool themselves by either believing in or feeling jealous of the powers they attribute to Yogis. It is a science and it requires a procedure of personal conduct and behaviour to "acquire powers." Whoever fulfils the conditions of that procedure will have powers manifesting through him. In fact they are not unnatural or miraculous. A miracle is a branch of science which is not yet comprehended by man. There is a false notion that powers will be acquired by following some beastly procedures like sacrificing living beings or by following some uncouth methods. This is not at all true since nature is not a fool. It is equally wrong to think that powers can be acquired through meditation or concentration. Those who follow these methods begin to acquire some cheap type of psychic control over undeveloped fellow-beings and deceive them by using trickish methods in the name of magic. This makes the short-sighted materialist disbelieve the real cases where there is a manifestation of powers.

The true procedure to be followed for "acquiring powers" is always kept as a secret by the Masters who possess it. This is because power means something that should not be misdirected and the ethical perfection required depends upon the evolution of the individuals who possess it. The real Masters who have mastery over the manifestations will keep silent

to all the opinions and criticisms while they guard the secrets to be duly handed down to posterity.

Question : *Yoga practice does not permit sex life since it results in the loss of vital fluids. Then can we conclude that Yoga should not be practised by all since it leads to a total devastation of mankind?*

Ans.: It is a popular misconception that yogic practice prohibits sex life. Another misconception is that sex life leads to the loss of vital fluids. Anything practised without discipline and morality leads to destruction and it is true with sex life also. Nowhere in the original texts in the yogic science is sex life prohibited. The practitioner is expected to rectify his habits and regulate his procedure with everything including sex. The biological kingdom of this earth is peculiarly governed by the cycles of seven years. Three units of seven years (Twenty-one years) is the age for the yogic practitioner before which he is expected not to have any sex life. This period is called Brahmacharya which is wrongly translated as celibacy. His mind should be tuned by the Guru to exist in the plane of cosmic consciousness by practising the 8-fold path of yoga. Then he is expected to get married to a woman of an equally disciplined soul and beget children to be trained as good yogis. Seven into seven years is the age up to which sex life is allowed within limits of yogic discipline described in scientific books. This period is called Grihasta or the second stage of life which is that of a householder. Then he is expected to leave his duties to his children and live with his wife away from his children to lead a life of Vanaprasta transcending sex and working for the social welfare

of the town or the village he lives in. Then he is expected to live in hermitages with his wife, serving the other sages and living in meditation, when he is to practise the preparation to leave his physical body consciously. This stage is called "the art of dying" by Master Djwalkul. This in short is the course prescribed for a yogi and all the other popular notions cannot be taken into consideration and can be understood as enthroned errors due to enshrined ignorance.

Question : Is yoga practice possible for the occidentals in modern life ?

Ans.: Yoga is a pure science which can be practised by anyone irrespective of race, creed, nation, country, clime or time. Whenever you find a systematic procedure followed you will also find the results inevitably following. Occident and orient have no impact upon the results of a proper yoga practice. As long as you are not led away by the opinions and habits of others and as long as you are not affected by the routine of every one around you, you are as fit to practise yoga as anyone belonging to the hermit life of the ancients. If yoga does not mean growing a beard and wearing saffron robe and as long as yoga does not mean anything belonging to your exterior, you can practise it with perfect ease even in the 20th century amidst the busiest streets of an occidental city. Understand that yoga is the practice of neutralising the impressions of the environment upon your mind and of synthesising the various energies and intelligences that are working in you and being externalised through you. Family is the true school of yoga practice and society is the true playground of the yoga school. You do not find a

better institute than the family and your society where you can purify your affections, intellect and energies.

Question : How to get out of the industrial pollution of the cities when we practise yoga ?

Ans. : Make your residence in a village near the city in which you are employed. Daily return to the countryside after your hours of work. Grow your own garden of fruits and vegetables and rear your own cattle for pure milk and its products. Have your own water from a mountain stream, a well or a lake near your village. Then you are free from pollution.

Question : *Is it possible to prolong the span of life through Yoga practice ?*

Ans. : As you grow into a spiritualist, you will lose the glamour for prolonging the life of this rotten body for years. Suppose I go on taking photographs every five years and hang one after the other numbering them in a sequence. At a glance look at the photographs : Myself tender, myself beautiful, myself married, myself getting children, myself making jolly trips, people being enamoured of my beauty, face growing rough and face going back into evolution to acquire the face-cut of a monkey and finally taking the resemblance of a skull. If we look at all the photos at a glance, is it possible for us to live in the skull and skeleton after 60 years? Excuse me, you people who are above 60, we say customarily a 100 years.

Question : Do you accept that the method of Transcendental Meditation is a more scientific advancement of Yoga ?

Ans.: The people of Transcendental Meditation believe in the following points: (1) Meditation is a scientific process of practice which should be given to a set of people separated from the common herd. (2) People should be selected and subjected to a scientific method of training in gradation. (3) The method should not be revealed to the open public indiscriminately (4) Some sounds selected from the Rigveda, etc., should be used as Mantrams to stimulate the powers of the mind towards meditation. (5) Meditation increases the powers of the mind and removes tension. It improves health and other conditions also.

The same sense of secrecy and the same spirit of separateness of one's own path and the path of his disciples is felt by each and every so-called Guru in all the occult schools. Every Sanyasi in India who cannot be ranked among the Masters tries to hold the same type of grip and possessive instinct upon "his own" path, and that of his own disciples. This is a primitive instinct which exists among the heads of the various occult schools in India from thousands of years. There is nothing new or scientific about these limitations. A sense of secrecy and an attitude to preserve the identity of one's own path can be accounted as the primitive instinct in the human kingdom. We find it present in all the political, religious and occult schools of thought. If one is to prefer such a trait and call it scientific, there is no objection,

Real spiritualism consists to in realizing what is common with others and not what is special among ourselves. It is the spirit of awareness directed towards identification and not towards identity that is required. It is for the very same reason that the sunshine stands eternally spiritual and pure. Why

does the water of the holy rivers and the rain from the clouds purify and replenish the beings of this earth? It is for the same reason. Why is God beyond and above the impurities of matter and the imperfections of mind, though he is omnipresent is the same? It is this awareness that is to be developed in every one by a real Guru who can be called a Master. Of course this requires a certain path of probation and training but it never means a sense of keeping the identity and remembering how he is different from others. The Masters lead people from the universal to particulars in realising and picking up the values. Inclusion and not enrolment is the process of initiation into spiritual awareness. Regulation and rectification are the things required and not at all restrictions. Transcendental Meditation serves its own purpose of familiarising the path of spiritual training to Western brothers whose blood is new to the required spiritual instinct and response towards the incidents of daily life. Those who believe still that the sacred path is different from the day to day life require such schools of training which include satiation of a sense of superiority and pious aristocracy towards higher life. The oriental mind may lose its healthy attitude and universal values by imbibing the identity consciousness of any such spiritual school. We know many youngsters in India looking down upon the public as a set of un-educated flocks and this is due to the training they received through such occult schools. A Buddha or a Jesus finds his own spirit elevated among the minds of the masses and not the selected recruits.

Question : What is the meaning and true significance of Tantras?

Ans.: This is one of the subjects which has become popular among the modern public of late. Unfortunately it is being received in many ways other than the one which is true. Some passionate sexy minds now-a-days begin to think of Tantric literature as the science of sex gratification.

The word Tantra means a texture or a network well-arranged. As we closely examine Tantric literature we find in it a self-sufficient study of a branch of science which is absolutely necessary for the harmonious development of man and the ultimate liberation of the individual consciousness from bondage or self-conditioning. It runs as follows: The five states of matter, mind and discrimination are the seven principles working in man. Consciousness is the one power which gets its degrees of awakening through the above said seven principles before it is liberated from self-conditioning. The spinal column contains seven centres (the six Chakras and the Sahasrara) that make the awakening of the consciouness (Kundalini) possible. The five senses and their activity can be brought to a cogency by using the five objects of the senses in a proper scientific way. This process is given as Tantric worship. Sex is the reflection of the creative activity of the higher planes on the plane of mind, matter and senses. Through a trained way of sex gratification and keeping the purity of the sex apparatus (by following celibacy before marriage and by leading sex life regulated through the principles of monogamy, etc., according to the ashram of the householder) man discharges his duties to reproduce physical forms as children and transcends the plane of mind and senses. He crosses the Buddhic plane when the individual consciousness finds its place in the cosmic consciousness. It

forms the second term of the pair with the cosmic consciousness and the ultimate purpose of marriage is realised on the creative plane.

Another important feature of Tantras is to reveal the keyboard of sound, colour, taste, smell and touch which is to be operated in a proper way by the lower consciousness to make the higher consciousness utter itself out and to make the former merge in the latter. Incidentally there is the discourse of the science of utterance which is called the science of Mantras. The worldly use of Mantras and proper compounding of the material plane to produce certain Siddhis or accomplishments is also revealed in the Tantras. It is done only with a view to attain mastery over the environment and remove obstacles in the way of realisation. This, in short, is the main content of Tantric books. The major Tantras also include instructions about regulated social life, the object and significance of moral living, the place of woman in social life and the place of sex.

Symbolism is another important feature of the Tantras. The principles behind the material existence are explained through symbols. The male and female aspects of creation are described as the manifest forms of consciousness and power in creation. Consciousness is described as Siva or the creative male principle and power is described as the reproductive or female principle. These principles have nothing to do with their manifest physical forms as the male and female bodies. The whole creation is described as consciousness (Siva) concealed in and expressed through power (Shakti).

As in the case of other advanced subjects we have the true and the false books in Tantrie literature.

The false books are composed by passionate, lustful beasts of sex and are unscientific in the sense that they do not provide us with any good understanding or analysis of the creation or the individual. When followed they lead the individual consciousness to the lowest levels of bad taste and self-stupefaction. Tantras of such type are called the works of the left-hand path. To whichever century they belong and in whichever language they were written, they are the signatures of the outcome of unprogressive and diseased minds. Real Tantrism of a scientific nature is identical with the ritualism of the Vedas and the variours good schools elsewhere. They can be easily identified by refined minds and distinguished from the false ones. In fact this science belongs to the oldest date of human records though the techincal terms changed through time and clime. The proper correlation between the various manifestations of matter, power and consciousness within and without the constitution of the human beings done with a proper re-arrangement of the senses and the mind is the main feature of true Trantric scientific literature.

Question : *Some modern thinkers believe that Tantras are books of sex experience glorified. Do you agree?*

Ans.: I do agree with the statement to the extent that the sex activity of the human individual is the lowest layer of consciousness which receives the mysteries of the higher nature of man as reflection. Man is more than sex since he is a beam of pure consciousness. Tantras explain the working and mechanism of the pure consciousness and the power that emanates from it. These two form the first pair of creation from which the spiritual planes of consciousness emanate. From these planes, in their

turn, emanate psychological and psychic mechanisms descending grosser and grosser. The Tantras explain the mechanism of pure consciousness and the right relationship of power to consciousness. Hence they require a right type of study under the guidance of a person who is a master of pure consciousness. Sex is neither condemned nor glorified but it finds its right place and application in the science of Tantra. You may understand the special feature of the ethical code that is described in the Tantras and prescribed for the practitioners of the Tantras.

Chapter 5

MAN AND DHARMA

Question : Do the Vedas prescribe caste system ?

Ans. : First of all, make it clear to your mind that the castes have nothing to do with the ancient division of society into four classes. There are hundreds of castes in India with varying ranges from province to province. They are the names of family groups that follow a particular profession in a traditional way for their livelihood. They form and change from century to century according to convenience and requirement. This is wantonly confounded by the western Indologists for a specific political motive with the ancient system of classifying society into four classes according to Guna (mental quality) and Karma (type of work). The classes are four in number whereas the castes exist in hundreds.

In the Vedas there is no evidence of the castes at all. Of course, there might be many hundreds of castes existing at that time as they do exist now. As far as the four classes are concerned, we find that the concept has its origin as the four-fold division of the function of creation in the Vedas. For example, Brahma means the aspect of intelligence and wisdom which leads the individual consciousness to the plane of cosmic consciousness or Brahman. Kshatra means the sense of protection and the organs developed therefore. Vysya means the sense of utility and

mutuality that exists in the consciousness of beings. Sudra means the aspect of work and its vehicles on the physical plane like the physical tissues of the body, etc. This is the original meaning of the four terms used in Vedic literature. Its application was mainly intended to show the four aspects of the biological unit and mainly the human constitution. Later these principles came into application on a social level since they found it convenient to have a four-fold division of society according to its functions. Nowhere in the Vedas do we find the application on the social levels and not at all in the sense of the castes. This is the one vital aspect which was wantonly ignored by British Indologists who concealed the political motives of supremacy and worked hard for the disintegration of Indian society. Of course, it is now blindly followed by the present Indian Indologists and historians who are experts in aping.

Question : *After every lecture you utter the invocation which means "May the cows and brahmins prosper well." What about others? Is it not your duty to wish well for all the other people also?*

Ans.: The import of the whole invocation runs as follows:

"Prosperity be to all beings that are born. Prosperity be to all those who rule well. May the rulers rule along the path of justice. May prosperity be to the cows and brahmins. May all the worlds attain happiness." I hope the prayer is universal in its application. I hope it has not reserved any seats for brahmins and cows only. The real secularism of the sages of all times never permits any preference to any community—backward or forward.

First I will explain to you the reason for well-wishing of the cows. In the holy land of India the cow is used as a better substitute for the mother since man feeds himself with the milk of the cow even overlooking the needs of the calf Does any woman agree to give her milk to anyone overlooking her child? Since the answer is no, we are obliged to understand the cow as a better symbol of the mother concept. In the ancient days the cow was used as a means to exchange other forms of wealth just as we use a hundred rupee note. Surely it was a better concept of money. We can find the cow as a piece of currency which has utility in many ways, while at the same time serving as a means of exchange. A currency note is in itself as useless as waste-paper when not accepted. So too a coin of gold or silver. The cow is valuable not only for its milk, butter, ghee and curd but also for its dung which is manure as well as a strong disinfectant. Its urine is more valuable than any medicine as many real traditional scientists know. The very presence of the cow in the house wards off many evils and diseases—physical and mental. Then is it not good that one should wish well to the cows in order to see that the society lives well? I hope the answer is 'Yes.'

Now about the brahmin, which term is much misunderstood by the unfitting society and often heckled in the many cine-productions of a low taste in this secular age. One who knows the Vedas and their import, one who imparts them to others (not for any school fees or college fees) and one who worships the cow daily can be called a brahmin by the ancient secular tenets of India. Also a brahmin is expected to instruct the students in the study of civic, social and cultural duties (not in pure academic

studies without any practical application except job-hunting). One who knows the art of living as Yoga Vidya, one who knows the art of living free from want and entanglement (Moksha Vidya) is called a brahmin and people expected the same heritage from him. In short, one who knows the direction in which the society should move and the destination to reach is called a brahmin. This is what we understand by the concept of a brahmin from the ancient scriptures. The one who leads and shows the way should be protected if society is to prosper. This is the idea of wishing well to a brahmin in the invocation. This invocation belongs to a hoary past and there is nothing that is not progressive in the idea Since the present Indian society is passing through a temporary phase of competitive spirit, preferences and pre-dominances, we need not be surprised if the invocation tickles the guilty nature of the surface mind at the first sight. But when we have patience enough to understand the concept of the cow and brahmin in its true and original sense, we very much wish to be like them and serve society like a real cow and a real brahmin. In such a case we cannot find a better invocation to wish well.

Question : *Now-a-days there is much discussion in the newspapers about the validity of "Manu Smriti." Many of the injunctions from the book are criticised as biased. If that were to be true, how is it possible that the Code of Manu is honoured through centuries and millenniums ?*

Ans.: It is true that some of the statements from the "Manu Smriti" are not universal in their values. It is because of the fact that the book "Manu Smriti" is composed by scholars who made an attempt to form

a code of life according to the teachings of Manu. It is a sad truth that the "Manu Smriti" is different from the Law of Manu, just as the followers of Mahatma Gandhi are not pious as Mahatma himself. Time and again facts prove that Marxists distorted Marx's theories and the followers of Mao are busy breaking the idols of Mao. At the same time the emotion of the outlaws does not prove the futility of the real seers of the ages.

The heated discussions of the crazy do not prove the futility of the Law of Manu. The real code of conduct expected of an individual in order to shape a society of universal values is known only through the teachings of the Manu and no one else through the ages. It is discussed, proved and established already by great thinkers like Bertrand Russell, H. G. Wells, H. P. Blavatsky and Oupensky. Then what about the discrepancies? You may ask. We repeat that the book "Manu Smriti" has nothing to do with the Law of Manu. "Manu Smriti" is a book fabricated by mere scholars and not seers. The Law of Manu is available today in its nascent state in the Puranas. The stories of the Manu in the Mahabharata, Bhagavata, Vishnupurana and Harivamsa carry the real teachings of Manu. The discourses and discussions of Manu with Kardama, Dhruva and other rulers of the earth in olden times present to us the real universal values in the ethics, the civics and the matrimonial behaviour of the biped as against the behaviour of the beast and the bird in terms of sex and habitat. The present institution of marriage as known by the Indian and the African orthodox families is a pious one established by Manu. The structure of the family as a seed for the structure of the hermit villages which, in their turn, worked as

seeds for a healthy society or a nation owes its existence to the Law of Manu. The four stages of life and the four classes of society (which have nothing to do with castes) are the only solutions, the ultimate solutions to all the problems created by Mlechchas, the diseased minds who love craze, disturbance and disruption of society. Consult the Puranas and the Itihasas. Collect the teachings of Manu directly from those books. While doing so ignore the " Manu Smriti. " Free your mind from motive and bias. You will know the Universal values of Manu's teachings.

Question : What is your opinion about the political and religious implications of cow-slaughter in modern India?

Ans. : The issue is neither religious nor political, unless motivated wickedly. It is the issue, according to me, which decides the place of man among animals. Hinduism boasts that man is a superior being among the animals. The Father of the biological sciences flatters the human being as the most evolved form of all the *fauna* and *flora* of this earth. Buddhism and Jainism teach compassion towards fellow-beings. Christians proclaim that God is Love, and man is created in the image and likeness of God. In what way can animal-slaughter be justified by the rational creature.

"Then what should I eat?" is the question. " You can eat anything from the plant, the tree and the animal, without killing anyone of them. Corn comes out of the plant. Fruits are offered by the tree. Milk and milk products are available from the animal. All these put together are more than enough for the valuable belly of the human creature. If at

all, in spite of all these things, man wants to hunt, kill and eat, he is in no way better than the tiger, the cheeta, the python and the cobra. There is no sin in killing an animal for food and nobody can find fault with any one killing an animal for food. But, at the same time, he should be prepared to accept that he is in no way better than the animal. Just as the animal kills and eats, the human being has also a right to kill and eat. Even after accepting this killing a cow, or an ox, or any one of the cattle needs special consideration. It is as follows:

Can a respectable, civilized educated family lady, permit any customer to purchase her breast-milk to be shared with her own child? Human civilization permits human beings to obtain the same advantage from a cow, a buffalo, or a goat. The human being asks the child of the cow to wait until his human brother has his lion's share of the milk, not only to nourish himself, but also to sell it and be benefited. If there is no other go than to kill it, it is a different issue. Where there is a better alternative, why should man choose the worse one? Even the excreta of the cow is used by man as a safe manure for his fields and also as a cheap promoter of hygiene and a protector of health against pests and microbes. For all these benefits that man derives from a cow, the animal is venerated as a symbol of motherhood in many nations from times immemorial. Killing a fellow-being after deriving benefits from him cannot be considered human. Do you like to kill your friend, who gave you food and shelter? Do you like to kill your mother, who has contributed to the growth of your physical tissues? If you feel justified in doing so, can you be called human in your standards of ethics

and social morality? Hence the issue is more social and human and not at all political or religious.

If you argue that the number of cows that are useless is more and hence you can kill them, then there are many useless fellows among human beings. Can you choose to kill them without being called an idiot? If you consider that the independence of man in choosing his food, should not be thwarted then the same argument holds good in the case of all the wild animals. You have to honour the independence of the tiger and the wolf along with that of the human being. The right to live is the same for all beings and there is no religion involved in it. If man tries to invite or refuse either religion or politics for his personal advantage, he is to be accused as selfish. These are my personal observations on the issue and I have no second thoughts in the matter. I do not believe in giving quotations from the scriptures in matters of our tongue and taste. The scriptures do not interfere if you are to eat something or the other. Political and communal rights do not justify the issue. The fact that some people got accustomed to eat the flesh of the cow through generations is also not a sound argument. In that case, all the carnivorous animals should be tolerated without infringement upon their rights to eat. The creative dimension of the human being lies in his discovering a way of life, which can make him avoid the least harm to the fellow-beings.

Chapter 6

LAW OF KARMA

Question : Is it true that Karma cannot be avoided? What is Karma?

Ans.: Karma is the most important thing which should be explained in detail because it is often misunderstood. First of all the chain of action of the whole universe is called cosmic Karma. The alchemy of the solar system and the planets, the alchemy of a planet and its atoms and the evolution of each planet are called the cosmic, solar and planetary Karma. So in its absolute sense, Karma is the chain action of causes and effects. At every step the previous cause will be the effect, and in the next step the effect becomes the cause and again the cause becomes the effect.

In the course of evolution, the evolution of the human consciousness from the animal soul marks a critical point. Up to the end of the animal kingdom, nature is guiding the souls by its law and it does not allow the animals or plants to transgress the law of nature. For example, if there is a dog, it eats only what it requires even though his friend comes from America after 12 years and invites him to dinner once again. It does not eat because it does not want. Similarly with drinks, similarly with sex. It does not have sex when it is not the season. It is the same with plants, it is the same with birds, it is the same

with animals and it is the same with fish. But when a soul is awakened into the human kingdom, he is given the understanding of the working of nature and he is entrusted with the power to choose. That is he can choose to follow nature and do accordingly out of his own sweet choice just as the animals do helplessly or he can choose to deviate from the law of nature and go to the tree of knowledge. That is to create his own law on the background of God's Law. If you are allergic to calling it God, call it the law of nature. Nature's law is there in the background and the human being is free to follow it or not. But he is full of nature from head to foot. Every atom of his body has chemical law and biological law, the vital law and the law of sensations which when disturbed by his man-made law will create suffering. This is what is called Karma acquired by the individual, which is different from the divine Karma in nature. In the Bhagavadgita the Lord clearly distinguished between the two layers. He says, "My work and my Karma are divine by nature, whereas what you acquire is your own fantasy." It has no absolute existence of itself but we create our own pain by doing so. Suppose I am learning embroidery from you, you will give me some bunches of coloured strings and needles. I make a mess of all the strings; I am not able to disentangle them. What you gave me is only a string. What I have now is the string and the mess. Just as the mess has no separate existence of its own except the string you have given to me, the individual Karma has no absolute existence by itself except that which is given by nature to man. But the bondage of the mess is there. It creates self-conditioning and our mind will be conditioned by what we do. If I eat for taste, not only my mind but my belly is conditioned by my eating.

I have to repay nature in the form of a patient to a doctor. Like that the individual Karma exists and if repeatedly I do the same thing this will become a habit. You know the habit-forming nature in us, that creates what we call behaviour and conditioning which is called association. After we leave off the physical sheath, the records of where and how we have done are burnt away because they are not required but the conditioning of what we have done is maintained. I am a life long addict to strong coffee. When I come out of the physical body on the last day without neutralising the habit-forming nature of coffee, I will suffer too much for coffee whenever it is time for coffee, even if I have no tongue to sip coffee because I left off the physical body. Then I leave off the astral and mental body. I live as a soul not only the spark that is divine but also the habit that is called coffee existing potentially. It is like a seed carrying the smell and taste of the tree, once again to be germinated. The soul carries the association once again when I am a child, when a new nose and new tongue is given to me, my nose is oversensitive of coffee from the birth. Then I will be specially attracted to coffee from my childhood. Like this the individual Karma exists. But it is a wrong understanding that Karma cannot be avoided. Karma can be neutralised because the spark 'I AM' in you when meditated upon burns off everything except itself. When you are absorbed in music, you have no one sitting before or behind you. You have no identity of the nude figures before you. You have no identity of your name or surname. You have no recollection of the town where you are living. You exist as music. That is what is being trained by the ancient seers and we are expected to get that training into the I AM.

Only by rendering service to the brotherhood of mankind is such an absorption into the I AM possible because the other person is also as much a spark of the I AM as I am. Except service on the physical level, nothing saves us from the bondage of Karma. No amount of philosophy can save us, no amount of reading scriptures can save us, no amount of practising Yoga and Asanas and awakening that wonderful snake Kundalini can save us from the bondage of Karma if there is no willingness to serve. So, wherever the willingness to serve is there, there is the instantaneous burning away of the existing Karma conditioning. This is about Karma.

Question : What is Karma Yoga? And how to practise it in the modern world?

Ans. : The terms Karma Yoga, Bhakti Yoga and Jnana Yoga, speak of the various aspects of one Yoga. Yoga means synthesis. If there is more than one Yoga, it cannot be called Yoga just as if you find many unions of workers in the city, that means there is no union in the people of the city. So Yoga is one. I will explain that aspect of Yoga which we call Karma Yoga.

All of us are doing some work or other by way of profession except those who want to go away into retreat into the forests or temples or monasteries (and Yoga is not for them). Every one has a profession. Yoga is for you and for me and you have your own profession and I have my profession. Some are employed in some offices and some are doing business, some are touring agents but everyone is having his or her own work. The lady is working in the post-office as a post-master. She has her own duty, her own work, for that she gets some remuneration and tries to get

what she wants through this remuneration. This state of understanding is called the absence of Karma Yoga, that is, having everything valuable but not being able to utilise anything. It is just like having a million pound note and no loose change.

Now let us take the other aspect of the same situation. If a lady is doing work in the post office, is she doing the work required by other people or is she doing her work ? She is doing the work for others which she has not yet realised and the one who is doing business is supplying something useful to others and not supplying to himself. This is what you have not realised. The individual of every profession is doing the work through which he has to realise, what he has not realized. Karma Yoga helps us to realise this, to do it better, because if you work for others, the more you do it better, the more remuneration there will be. The more you think of remuneration, the efficiency of your work will go down and the more mistakes you make. To do the work of others irrespective of remuneration (which we naturally do but we are paid unnaturally not to do) is Karma Yoga. Whenever there is a calamity or whenever there is trouble to an individual, we run to him and do the needful. No question of thinking of remuneration at all. If while giving the lecture, I fall down, all of you run to me, someone will telephone to the doctor, someone will bring medicine and a group of people will take me to the hospital, if necessary. Do you bill me for it ? What made you do this service ? Who called you to me to do this service ? It is called the I AM in all. It is called the Lord. So, understand that it is natural to do service irrespective of remuneration and it is unnatural though psychologically one is trained into the sense of remuneration.

While you follow this approach to your own work, the same work which you are doing till yesterday, will be Karma Yoga from today. It is promised in the Scripture, Bhagavadgita: "See the rivers are flowing and contributing to the waters of the ocean, the ocean is contributing its water to the clouds, the clouds contribute the water to the fields, the fields contribute to the germination of the seed for the beings on this earth." What for? For what remuneration? What can you do by way of remuneration to this cycle of waters? Join hands with the activity of creation and yours will be creative activity also. Thus be a Karma Yogi and this procedure is called Karma Yoga.

Question : *Many times you explain life as having its realisation in discharging one's own duties. Many great people say that life is predestined and that there is nothing that man can do. I too feel that the life of man is pre-ordained by God. Then how is it possible that man can discharge his duty independently?*

Ans.: You are a Government servant and you are entrusted with certain duties. You are given certain powers to exercise and take decision about the individual cases. You are expected to obey the orders of the Government in the interests of the nation. Now tell me if you have any independence or not. If you argue that the Government is all powerful and that you have nothing to decide or discharge, can you be called a Government servant? The ultimate truth is the interest of the nation and the final goal of implementation is right Government. It is only through your instrumentality that the Government is working. The Government exists only

through you, the various officers. The Government exists only as a pervasion while the individuals are to act.

Similarly God exists as pervasion in all. He lays the law through the individuals and gets it executed through their instrumentality. If a man is an obedient child of God, his ultimate goal is the welfare of the creation. Towards that end he works. He learns to understand the application of the law on various levels and begins to act accordingly. Then his action does not bring about a state of predestined life. God is there to lay the law and not to bind the beings to the path. He who understands will tread the path and experiences no conditioning. Predestination is only the result of your wrong procedure which binds you as your own conditioning. Many people do things according to their own likes and dislikes and thereby create their own procedures.

Then there will be a clash of individual interests. Man stands involved and calls it predestined. I will give you an example. A lecturer friend of yours invites you to his house for lunch at 6-30 a. m. on Monday since he knows that he has no class work on that day till 1-00 p. m. The appointment is fixed. Later he receives a notice from his Principal that he should attend a meeting in the college by 9-30 a. m. Then he finds life predestined. He gets himself prepared for the meeting and cancels his appointment with you. As he goes to the college he receives another notice from the Principal that the Vice-Chancellor wanted the staff members to gather in the public hall to receive the Prime Minister who has arranged a visit to your college. Once again life appears predestined. When all people are gathered in the public hall there, is an announcement that the

Prime Minister is not coming since the weather is not favourable for a flight from Delhi. Once again life is predestined.

The truth is that the application of the law of creation exists in various magnitudes according to the magnitude of purpose. Always the higher law can nullify the lower programme whenever there is a better arrangement. Law on the higher plane suggests alterations to execution on the lower planes and this should be obeyed. Attachment to individual planning on any plane is bound to come into clash with the total plan when the individual is forced to retrace his steps in terms of failure, loss, or unpleasantness. It is the attachment of the individual to his own plan that makes him feel the presence of predestined life. When the police demand that you should drive your vehicle according to traffic rules you should not think that it is an infringement upon your personal freedom. Always personal independence exists only in terms of your capacity to tune with others who also are in search of personal independence. A set of rules is necessary to protect the independence of the individual and the individuals are not expected to feel the presence of the framework as destiny while the wise men call it the inner government of the creation. You have your lot to do in it and you are independent as long as you do your lot. God's will is all love and the rebellious mind feels it as destiny. Unhappy events in life are only the results of our deeds present or past. Every one of our deeds is the seed of a future situation which we may realize as happiness or unhappiness. We have no business to attribute our limitations and unhappiness to God's will. God's will works through our will. God's will is like the water in a lake while the individual will is like the water

borrowed from the lake into our pots which may be clean or unclean. The taste of the water depends upon the cleanliness of our pot and it depends upon your concept of cleanliness. There is nothing like fate or destiny in God's creation. There is only God's will which pervades your will. The will to do decides, if you want freedom or a fate-doomed life. You are always kept free in God's kingdom within God's constitution.

Question : What do you say about the doctrine of rebirth?

Ans. : There are many beautiful theories propounded by many thinkers through the ages. The theory of the seers is but an observation which is the only consistent and tenable one. It is too simple to be neglected amidst the labyrinths of the fantastic theories born out of fertile imagination.

The simple truth is that the five states of matter and the many thousands of layers of the space-mind envelope a unit-space by way of natural phenomenon and the result is the manifestation of a unit-mind and unit-consciousness separated from the background. This gives birth to what we call Jiva, the Indweller. For us human beings, when the construction of the vehicles is complete, the respiration gives a start to the manifestation of the electro-magnetic phenomenon, which we call the span. Respiration works as the alternation of currents for the electro-magnet, which is located in the heart. When once the differentiation is made, then the differentiated unit of indwelling space begins to take hold and manage the whole mechanism. When once a unit-space is awakened into a Jiva it takes a very, very long time for it to return as the original space again. In the meanwhile, the physical vehicles are gathered and shattered in repeated

succession until the inner unit awakened enacts the story of fitness to get itself reabsorbed. Each time the material vehicle is shattered, we call it death. At the same time there are thousands and thousands of subtler vehicles which survive a succession of the physical vehicle. Every time the physical vehicle disintegrates there will be a corresponding disintegration of some of the subtler vehicles. Hence we can say that the organism undergoes partial death every time. The surviving subtler vehicles keep their identity by force of habit, before the next physical vehicle is fabricated. This we call rebirth. In fact, when once all the vehicles are disintegrated and death is complete then the Jiva-state of unit-space is re-absorbed into the space unbound. Then there is no identity and hence there is no rebirth. All the rebirths and the stories we hear about them belong to the many tens of thousands of partial deaths and the subsequent experiences of the unit of the remaining subtler vehicles. The finer sections of these subtler vehicles are compositely called soul, while the unit awakened is called the spirit or indweller. Thus we can say that the soul takes a rebirth while the spirit when left pure gets re-absorbed.

However, there are great ones who acquire mastery over the survival of the subtler vehicles (since the survival of the physical vehicle is not possible). These Masters keep their deaths incomplete so that they may return again and again to work for the benefit of mankind. We call them Mahatmas, Masters, Rishis, Saints, etc. They choose to take births on a certain mission, but they are never conditioned by the functioning of the vehicle. For this purpose they sacrifice their due reward of re-absorption. This is the whole truth of reincarnation when we look at it

from the point of view of the scriptures and the seers of wisdom. Around this biography of the Jiva, we see many stories fabricated in many ways, for the purpose of poetising and making things attractive. Sometimes we find sentimentalism wishful thinking, and conditioned way of looking at things intermingled with graphic truths. Often the grain of truth is buried under husks of human nature.

The awakening of the unit-consciousness is of two types. One is through the path of ascent and the other is through the path of descent. In the first case the awakened Indweller starts his journey of evolution completely coloured and conditioned by the properties of the sheath. Gradually Nature helps him in increasing the degrees of awakening into incandescence when the experiment is complete. In the second case the unit takes a journey with the fullest degree of illumination and descends into the sheaths in the reverse order. In the first case it is called the evolution of man and in the second case it is called the Avatara.

Question : Can the human soul go back to the animal kingdom ? If so, what about the divine spark in it during that life ?

Ans. : Yes. A human soul can go back into an animal birth. Such a thing happens if at all the human soul wants it. The mind of a human being may not like at all to be born in an animal body but the future of a human being never depends upon what he likes. It depends upon what he does. Even on the mundane plane, you cannot achieve what you like unless you do what is to be done. If the deeds of a human being attach him to a particular animal and if the attachment is beyond comprehension, then

the human soul is attracted to the animal of that particular species and takes that birth. Of course, such examples are very rare and exceptional but they exist. The biography of a Yogi called Bharatha in the sixth book of the Mahabharatham is one such example. That Sanyasi called Bharatha got his vehicles purified by penance, living in his hermitage for a long time. A very delicate, good-looking deer came to him and he gave shelter. His affection towards this creature created an unimaginably deep bond of attachment towards the creature. After some time the deer disappeared and the Yogi spent his last days in search of the deer and finally in remorse he died. This caused him to be reborn as a deer. Any attachment conditions the mind and senses and gradually gets deeper. Since the soul includes the mind and senses also in their pure state, deep attachment causes the fusion of the soul-matter into the grosser mind and senses. If such an example as compassion could bring about such a fall, what would be the fall of the human creature who is attached to animals through baser instincts?

Of course, this never means that compassion leads to attachment. One should be careful to eliminate attachment and cultivate compassion. Many modern theosophists deny the fact that the human soul can go back into an animal body but the scriptures prove that it is possible. Commonsense also is in accordance with the scriptures. One thing is unique with such a soul. It never loses the instinctive human awareness even while living in an animal body. Evolution never allows it to go back. Once the consciousness is evolved to a particular degree of awareness, it is not at all possible for it to withdraw from that awareness. Forgetting is possible to the

mind and the senses, but not to the awareness of the soul. The helpless human soul lives in the animal body under great pressure of limitation since it is denied known expression. The potentiality to speak, listening and learning will be there but it is devoid of the human degree of facility of expression. Hence it lives under great pressure. In the form of this limitation it suffers and steams out the result of the past animal deeds. Thus it gets purified and resumes the human body once again with a forceful rebuff. Unimaginable and uncouth deeds of violence to animals often cause the necessity of a such a curse. Man who kills for pleasure and not for food will be temporarily born as an animal. People with a flair of fetish to witness the torturing of an animal before it is killed will be born as animals. Those who have made a special study of the realm of sex have described evidence of human creatures taking pleasure in sex relations with animals. Such beastly victims of passion will also be born as animals. So it is quite possible for a human being taking an animal body but it is only a temporary phase, which includes punishment by way of suffering. Luckily nature kept it open only as a temporary phase and not as a part of evolution.

You asked me about the conditions of the divine spark of man at that stage. The divine spark is the same in man as in an animal. It is present in every atom, every cell, every soul, every solar system and every brahmanda, the cosmic egg. It is never conditioned and it has no stages or states. It is ever present in everything and is never affected. It is the witness and the onlooker of the whole universe from within every part of it. So too the divine spark, in that animal made man. In every man the divine spark is to be followed by the human soul as its

guiding star. The spark is the real Guru of every man since man follows his path in the course of his being attracted towards that spark which shines through him. Hence nothing happens to that spark if it pervades the soul of a man or dog.

Question : Is it possible for the realised soul of an ascetic to have a fall and become a victim to the glamours of worldly life once again?

Ans.: Plainly speaking it is too delicate a question to be answered truthfully. It is not impossible to get a clear answer and I will answer your question. The terms "Realised Soul" and "Ascetic" should be clearly understood, apart from the pious emotion that surrounds the terms. Realisation is not a goal, but is a continuous process to undergo throughout life. First of all, realisation is not an attainment, or a stage, which can be marked. As long as the individual lives a life of awareness towards what he can do and what not, it can be called a period of realisation. This should be continued until it becomes a habit. A habit formed is more powerful than the intelligence and the rationality of the individual. If spiritualism is not to be understood as a profession, or a privilege which can be attained by some gifted souls, spiritualism is the continuous awareness of the one spirit in all and this should be practised by everyone who wants to be really happy in this physical world. Happiness is possible only through the spiritual way of living. To remember God-consciousness in all, as we come into contact with the world around us abounding in millions of souls, is the thing required and this is the meaning of realised life and spiritualism in their true sense. Meditation, seclusion and submitting the body to a series of austerities is only a

preparation which includes the process of eliminating the impressions of bad Karma. This process does not include any spiritual realisation at all. It is at best therapeutic in its nature, in relation to the mind and senses. As medicine does not cater to the needs of living, similarly the purificatory process does not cater to the needs of spiritualism.

The only process that keeps the mind continuously in spirit is the process of getting oneself immersed in some manual work of an impersonal nature. Any good work that means help to a section of humanity without any specification is the process that keeps one untouched by worldly glamour. In fact it is this process that causes real renunciation. Renunciation is keeping oneself busy enough not to remember the glamour of mundane life. Renunciation is not possible for those who try to fight glamour. To fight glamour is to live with them more ardently. For this reason the ascetic is the one who offers his life to a continuous process of rendering service on the physical plane. One who is devoted to a continuous process of spiritual practice to the exclusion of human service can never dream of spiritual realisation and asceticism. Continuous process of spiritual practice to the exclusion of service to society leads to the selfishness of keeping oneself pure and attaining the so-called Moksha for oneself. Since God's Kingdom does not approve of selfishness for any motive, this is not possible. Hence an ascetic who makes a profession out of his spiritual practice is doomed to

experience a fall. By slow degrees he is drawn to the glamour of self-aggrandisement and using others to achieve his own ends.

When Pujas and Rituals on an elaborate scale are being conducted or directed to the exclusion of one's own duty towards his fellow-beings they lead one to a life within his own shell. People who practise spiritualism for self-uplift are generally admitted by the householders and called realised souls. In such a case a fall is possible for a realised soul.

Chapter 7

ASTROLOGY

Question : *Some modern scientists believe that astrology is no science. What is your opinion about the matter ?*

Ans.: A scientist in one science need not be informed in another. In these days first of all a scientist need not be a master of his own science, in spite of the academic feathers in his cap. I only point out that no one of these fellows has any technical instruction in astrology. An opinion from such a one is as good as that of a barber about physics or technology. Except this we need not have any opinion about the matter. Of course, every bit of the logic and observation of astrology proves that it is a science in its absolute sense but it requires a specialised study for these students of popular science before they can express any opinion about it.

Question : *Do you believe that astrology has anything to do with healing ?*

Ans.: Astrology has everything to do with healing. For a spiritualist the process of healing is the process of rectification of the total constitution and not only of the body. Healing includes rectification of the mind, senses, body and intellect. All these branches require astrology in order to have a proper understanding of the present situation. The effects

and defects of the constitution in all the levels can be understood by reading the horoscope properly. A proper diagnosis of the disease much in advance of the time of its occurrence is quite possible by knowing astrology. The diseases to which a particular constitution is prone and the causes leading to any particular crisis can be analysed. The tendencies that produce the causes and the routine that adds to their accumulation and the crisis in a disease can be skillfully understood through the horoscope. We can warn a person accordingly and advise him in the right direction. We can suggest to him what changes he should arrange in his daily routine and what tendencies he should curb or eliminate from his behaviour, belief and understanding. What type of food can be selected to avert the crisis and bring about changes in the tissues by working with the diet and routine. For example, if we find a malefic conjunction of Saturn and Uranus in one of the responsible cuspal degrees of the horoscope of an individual, you can suspect malignancy of tissues at a particular age in the particular part of the body that is indicated by the Zodiacal sign. By the method of progression you can calculate the probable time of the crisis and warn the subject to take care of his food, rest and company. You can prescribe the type of diet he can follow. If he follows the direction much in advance, then the hereditary and other causes will gradually recede, because of the transformation of the tissues in accordance with the change of diet many years in advance. Similarly if there is a frustration you can also locate the cause in the social or domestic circles. Then you can suggest positive methods to meet the problem with ease. Same is the case with palmistry and other allied subjects.

Question : Astrology teaches that the planets are gods or angels conferring benefits or curses upon the beings of this earth. Modern researchers prove that the Moon, Mars, etc., are globes of chemical wilderness, uninhabited. What is your opinion about this ?

Ans. : "There was a war between Germany and England." What do such sentences denote ? Does our country rise in toto and fall upon another country to fight ? Here England or Germany signifies the individuals of that country forming policies and cumulative influences. Similarly the term 'planet' in astrology indicates the influence caused by the existence for that planetary globe with all its contents. One of the concepts of the ancient sciences is that everything in this creation exists as an entity with all its parts contributing to the whole as one unit. Such a unit has its own unit-consciousness which is called the deity or the god of that unit. For example, every mountain has its own deity, every plant has its own deity. Every human being is a deity of all the millions of cells that exist in him and reacts by way of his metabolism and also his thoughts, instincts, impulses and reflexes. These are all governed by the deity whom we call the individual having that body. Similarly the ancients discovered the gods of each planet in terms of their influence upon our earth and its beings.

You say that a planet like Mars, etc., is uninhabited. It is not correct. It is correct to say that they are not yet found inhabited. The degree of knowledge proves the limitation of the observer and not the object of observation. Inhabiting is known only in the biological and nuclear terms of this earth by the human creature of this earth up to now. Ancient

scriptures and the sciences depending upon them prove that there are many planes of existence other than the biological and the nuclear. Hence we have to wait for a comprehension of the units of consciousness inhabiting other planets.

Question : Do the planets indicate storm ? If so, is it not good to discuss the position of the planets at the time of recent cyclone ?

Ans.: The planets' position at a particular time may indicate the probability of storms and earthquakes, I do accept. But whom does it help if we discuss the position of planets at the time of the recent cyclone ? Is it good or helpful to those departed souls or those who are left behind ? The departed souls do not receive any knowledge of astrology by our discussion. Those who are left behind require food, clothing and shelter and rehabilitation. They do not require astrology from us at this juncture. A sense of aggrandisement through publicity may eclipse the commonsense of the fame-mongers when they indulge in such idle academic discussions in the face of so much destruction and consequent poverty. Many great ones conduct tours to the affected places since publicity is assured. We see that even after these tours, the afflicted ones remain unhelped by them. We find the helpless hungry wanderers entertaining vain hopes when they find these great people discussing many a scheme to help them. Same is the case with astrologers discussing past cyclone, justifying it by the position of planets. The cyclone needs no justification since it could prove its own justification without the aid of any agents. Necessitated by programmes of readjustment of elements in Nature, such phenomena as cyclones occur. Then man begins

to gather causes from events instead of doing the needful. Many of the causes are worked out by human logic in the name of Astrology, Karma, Geology or Meteorology. The causes sprout from human brain while things occur in Nature by themselves. Any known science is but a web of human imagination based on strips of tabulated observations.

What is really valuable at this juncture is to feel the urge of what is expected from you by the afflicted ones. Many thousands of practical people, who think less and do more, are busy helping the affected ones. They are at work night and day helping those helpless brothers. I wish you too join hands with them and find out if you can go to an affected spot and do your lot. You may question "Have you done so?" I say, 'Yes' since I joined hands with them to the best of my ability and satisfaction. Hence, I am in a position to direct your attention also towards that end.

Of course, it is possible to know something about storms and earthquakes through astrology, but I cannot relish the idea of discussing the causes of a storm that has already taken place. If any astrologer can predict storms locating place and time and thereby warning the people of the place to vacate or to take proper precautions, I feel very happy with the idea. Let astrologers take such precautions about future cyclones without discussing those of the past.

Question : *Some astrologers predict a disastrous future to the present mankind. Others have predicted that the whole world would come under the guidance of a spiritual leader. What is your prediction about the future of the present mankind?*

Ans.: "Much might be said on both sides" says Sir Roger De Coverly. Like the case that is

argued in a civil court, a prediction always carries two sides that oppose each other. From times immemorial we find that those who predict stand in pairs opposing each other. No two watches agree. No two astrologers meet in the present about the future. World predictors have seerhood with them always, but it is tinged with the zero-error of the instrument, human perception. It is always so and there is a salient reason for it. The future is never conditioned by the present, though its seed exists in the present. The future is that part of the plan of things which is not yet planned. At the same time, everyone works out his own future, while living in the present. Same is the case with collective mankind and its future. As far as the future of the earth globe is concerned, it is to some extent predictable, because it is governed by the Laws of Nature. Man is a strange being who can carve out his own Law on the background of the Laws of Nature. The very fact that the predictions stand opposed to each other proves the not yet formed nature of the future. The future of mankind depends upon its behaviour in the present. The two possibilities exist as possibilities on the screen of eternity.

The present suicidal politics of the international politicians and the increasing rate of suicides on the individual level indicate that the collective future of mankind is drifting towards a suicide on the global level. This does not mean that a total destruction is inevitable. It all depends upon the will of the individuals and collective mind of man and the procedure that is moulded by the will. Desire can be changed at will any time, while future is being translated into the present in terms of our deeds. If we want to live on this earth, no one is there to

object. If we want to kill ourselves, there is no one to object. It proves that the key to the future lies in the hands of the present mankind. One of the two predictions comes true, according to our own choice. It is enough if we know that the future that does not yet exist, in any form, except as our own intention. I personally believe that the future is not conditioned by the knowledge of man. I repeat that prediction is wishful thinking to some and a gambler's dice, a toss of the coin, to others. To some others it is a written book, sealed. Hence it is good not to think of the future in terms of objectivity. Let us learn to do our work in the present when the future becomes a legitimate success.

Chapter 8

THE GURU

Question : *Surrender to a personal Guru is recommended as the final step of emancipation in Bhagavad-githa. How can we know if the personal Guru is the right Guru or a fake?*

Ans. : Surrender is a step that is totally concerned with the person who surrenders and not the person to whom he surrenders. As the stage of total surrender is reached, there is automatically the presence of the right Guru. In this respect there is no *flaw* in nature. Since nature is the training ground for man, man is placed in the presence of the right Guru as he attains the attitude of total surrender. Fake Gurus are made available by nature only to fake disciples. Since the term Guru denotes a principle and not a person, it is made available everywhere in the form of a person according to the need. The examples of disciples being deceived by Gurus occur in the case of disciples with motivated action. When there is no motive one is gravitated to a person who has no motives.

Question : *How is one to know if a Guru is genuine or false?*

Ans. : Often principles are identified with persons and personalities. Those who understand the Guru

as a person will meet with such a difficulty. Moreover, many Yogic ones (in the popular sense of the word) present themselves to society as Gurus whose service is ever made available. Such persons will attract the attention of those who are inquisitive about the gurudom of others. It is our need and not our curiosity that presents our Guru to ourselves. Everyone has his own Guru who approaches him as the image of *The Guru*. Until then it is the inevitable duty of the disciple to wait as the faithful disciple of his own unknown Guru. Till the time of fruition, *The Path* prescribed by all the Gurus should be the only Guru. It is our duty to practise and not to know and hence the Guru approaches us only through our sincerity in attempting to practise what we know as Guru. This paves the way for the Guru to make a direct approach to us. In every case the right Guru knows and finds His disciple, and a disciple can never know and find his Guru until his Guru permits.

In the meanwhile many people present themselves, offer their services, and sometimes force themselves upon the innocent disciples as their Gurus. It is the elimination of inquisitiveness that protects the disciple from a self-styled Guru. If anyone says he is your Guru, be sure he is not. If anyone tries to receive some favour from you or tries to own you or tries to infringe your fundamental right of independent thinking, understanding and behaviour, be sure you are in the presence of a non-Guru. Against such people you can have no self-protection as long as you want to derive some benefit of any kind from them. Some aspirants (of world things) approach Gurus for favours of being introduced to influential and rich disciples. They stand the danger of being attracted to false Gurus.

If your alleged Guru wants to convince you of his greatness and power, be sure he is not a Guru. If your routine and your duties towards your fellow-beings are disturbed by the so-called spiritual programmes of your Guru, you can understand that he is not the Guru. If he wants you, to spend your money for things other than those of your dependents he is not the Guru. If he demands your time from the needs of your job and your family life, he is not your Guru. With these few indications you can wait during which time you need not insult anyone of these self-proposed Gurus. You can see God in them also and you can help them by honouring them, giving them what they want with a spirit of charity, within your means and even worshipping them to satiate their vanity of gurudom. Let your heart be a virgin who awaits acceptance from the real Guru to embrace itself not wooing anyone as Guru. Your sense of veneration towards the eternally accepted path, your following the path, and your universal love to see God in everyone and to discharge your duties duly and accordingly will be your Guru until these traits of yours take the physical form of your Guru, who comes down to earth to lift you up.

Question : Is not a total surrender to the Guru detrimental to the growth of individuality?

Ans. : Yes. It is so. But what is the real value of individuality? A human being is a spark of the cosmic being engaged in flesh. It is only to enact the role of an expanding consciousness that the cage of flesh is made the abode of the above said consciousness. Expansion of consciousness is an experience in itself, which is rendered inevitable by nature. The inevitability is to make the experience enjoyable

which is not possible in any other way. The evolution of the expanding consciousness includes three stages: (1) The stage of individuality; (2) The stage of personality and (3) The stage of soul consciousness. In the first two stages consciousness exists in the body while in the third stage the body exists in consciousness. Man has a body, a mind, five senses and life. Above all man is a soul. He has to pass through the first two stages before he experiences the third stage of consciousness. The centre-forming consciousness necessitates individuality just as the fluid contents of an egg require the egg shell before it works out the synthesis which we call the chick. What the egg shell is to the chick, the individuality is to the consciousness before it synthesises itself into a soul. In the stage of individuality consciousness recognises what is 'mine' and gathers it around itself. It learns to gather "my thoughts, my beliefs, my ideals, my body, my money, my interests and my concept of God." The "I AM" of the individual is located only in terms of the various fibres of the fabric which we call mine. Then the centre is located as I AM. Then the purpose of what is mine is over and the shell is broken. 'I am' emerges to the detriment of what is 'mine'. When the human being is in the individual level of consciousness, he is haunted by the fears about what he has. This fear causes sorrow at the cost of loss. The pain experienced during the process necessitates the urge to seek happiness. Then the individual realises for the first time that individuality is only a transitory step which is inevitable. Then he fears no more the losing of his individuality. This is the birth of the personality which confers the power to permeate and communicate with others in terms of mutual help and understanding. The individual learns

to part with some of his belongings like conveniences, thoughts and beliefs. Through this he learns to derive advantages through the instrumentality of others. In the stage of personality man begins to practise virtue and self-sacrifice for the sake of his own benefit and betterment. Thereby he finds a commercial value to virtues. In the next stage he experiences the break-up of the shell of personality also when he transcends all self-conditioning. What remains beyond is what we call the life that pervades all living beings. He begins to feel the pulse of it and learns to respond to it. To achieve this end, self-surrender is the final step of his training. It is really detrimental to the interests of the individual just as the emergence of the chick is detrimental to the interests of the egg-shell. Now you can decide about the relative importance of individuality and the soul which is the "I AM" in you. It is really a matter of sacrifice of the individuality for the benefit of your existence. Whether one likes to part with the individuality or not depends upon the stage of the evolution of that particular human being.

Question : Why should Master C. V. V. be my Guru ?

Ans. : Master C. V. V. is only a name just like Master Jesus, Lord Maitreya, Lord Krishna, Sri Rama, Hanuman etc. A name cannot be your Guru just as the name of your husband cannot be your husband. At the same time your husband has a name by which he is known just as he has a face and a nature by which he is known. He is your husband only because you accepted to be his wife. After that and after that only he is your husband. Even before your marriage, he was there awaiting to be your husband. So also Master C. V. V. is there waiting long before his disciples recognised Him as their Guru.

The Guru, like the husband, is only a relationship and not a particular person. In fact if you have attained the stage and age of living as a pious wife or a pious husband you will be able to know what the Guru is. If the husband can be understood as the one who channelises all your life activities, then the Guru can be understood as one who channelises your own consciousness and expression towards you, the omnipresence. Hence you need not accept Master C V. V. or any particular Master as your Guru. You can train yourself to believe in the real concept of Guru and wait until you know your Guru. In the meanwhile, you can sit along with others in the prayer of Master C. V. V. just as you can join the prayers of the disciples of any Master. This joining does not unlawfully or illegally make you attach yourself to a particular Guru. On the other hand, it nourishes your consciousness to get purified from undesirable concepts. It gives you the ability and awareness to know your Guru. To understand the duties of the postal service is not to get yourself wedded to any postmaster for your money orders. It gives an understanding of how you receive your money through the appointed postman. Understand that all the Masters belong to the same postal service on the spiritual plane. What they deliver is not their message, but the message you are expected to receive from the preposted source. It is a fact that all the Masters are the servants of mankind. But at the same time you are to honour the law and the rules of the postal service. You can attend the prayers of any Master just as you can visit any post office for the case of your communication.

How do you receive letters? Is it due to the existence of the post office? How do you receive

your money orders and parcels? Is it due to the existence of a post office in your village or town? Not at all. Whenever there is a despatch in your name then you will receive a delivery through the post office. Another important thing about the analogy is that it makes no difference if your post office is small or big. A comparative evaluation of post offices can never increase the amount of the money order you are to receive. Therefore, it is very important for you not to waste your time in trying to compare the various Gurus and evaluate them. There are many useful things in the market and it is not your business to prepare a statistics of their stocks and prices. As a householder you are expected to purchase what you want and not estimate all that is available. Similarly there are many Gurus in the World with whom you are not concerned, and whose value you are not entitled to estimate. If you keep these few simple points in mind, you can join the disciples of any Master in prayer and without any fear or reservation you can submit yourself to your unknown Master during the time of your prayer. The one fact that remains is that congregational prayers are always more beneficial to the individual than individual prayers at home, just as water in a river is more healthy and more easily accessible at all times than the water in your house tap supplied by the City Water Works. The times are regulated and the quality of the water may be having chlorine poison, lead poison, and city pollution. For this reason great people advised congregational prayers from times immemorial and they name the congregations as Satras.

Question : *" We think of our Guru from a distance. We receive timely help from him. Does the Guru know that we think of him and derive benefit?"*

Ans.: Just as you know, he also knows it. "Knowing" to you is different from 'knowing' to him. Ordinary people live as persons, while the Guru lives as consciousness of the Cosmos. You are not consciousness of the Cosmos. You are conscious of you, while the Guru is always conscious of himself and the Cosmos. To you knowing is through senses and mind. Hence it is one person knowing. To the Guru knowing is to the consciousness and not to the senses and mind. Your perception is like a bucket with a rope. While the Guru's perception is like the water in the well. Rope and the bucket are as different from one another as they are from you. Each drop of water in the well is in no way different from all the other drops, which make the water in the well. You derive benefit and it is what he knows. Your knowing is his knowledge of you. Your contact with him is itself his contact with you. He has no contact of his own towards you. But he has your contact as his contact. Your deriving is his giving. Your approach to him is his approach. He has no approach. Thus he knows you.

When the bucket is dipped in the well it is filled with water. This is only because it is immersed in water. The water in the bucket is in no way different from the water in the well. Your knowledge of your approach and the benefit are in no way second to this knowledge.

When a person approaches a bright light he has his shadow behind him. You receive the illumination and you cause the shadow simply because of illumination. Your knowing is like your shadow, while his knowing is like his light which is your illumination. Your causing the shadow is only your presence in him. But for that you are his presence. Similarly, everyone

is in his presence, since the Guru is one. You see one Guru though the Guru is ONE. He is one with all, though he is one with you to you. This is the difference between your knowing of the incident and his knowledge of it. Your knowledge is conscious, while his knowledge is consciousness, which cannot be located. Location is to the mind and senses whereas consciousness is to himself.

Question : *One of the mantrams of Master C. V. V. reads "We can resist disease, decay and death." How are we to resist death? According to Mr. Dieltiels, it is an invocation for keeping the etheric body through the next incarnation. I understand as follows : Do not let us leave the world in unawareness ... to any relationship with God. We want your explanation.*

Ans. : The mantram runs as follows :

" Namaskarams Master C. V. V. to your lotus feet. Please let me receive the influx of thy plenty of prana into my system so that I may resist disease, decay and death, realise pure love, the highest truth and the bliss of existence and serve humanity according to thy plan. Namaskarams Master C. V. V."

Now about the import of this mantra. Our wonderful brother Mr. Dieltiels seems to have received the ray of Grace. Resisting death means keeping the same etheric body through the next incarnation.

On the other hand Master D. K. says, " It is better to cremate the physical body, so that we can detach ourselves from the etheric body as soon as possible." It is also true. It is true that all people whose etheric bodies are defective through their faults in life and diseases leave their seeds in the etheric bodies. If the defective etheric bodies are left without being destroyed,

they will stimulate defective physical bodies in the next birth. Hence Master D. K. demands total destruction of the etheric body at every death, but when a disciple has perfected his life he becomes a master. Before this he destroys his astral body (not the etheric body) and gets himself liberated from all the emotional prints on the adhesive astral plaster (H. P. B. had her astral body destroyed long before she left her physical sheath and it is explained in many places in the books of Master D. K.) After this the disciple purifies the seeds of his karma, scorches the germinative activity of all man-made seeds. Then he becomes the master. Then his etheric body is created in perfection. Master D. K. calls this pure supernatural etheric body by name, Antahkarana sareera Then the master can live in it even after leaving the physical sheath. Some masters make a big sacrifice of preserving their pure etheric bodies and live in them for thousands of years. They use such a body as a pure magnet to induce some magnetism in all those who undertake to serve humanity. Such a pure etheric body induces helping others in all planes. Once such a body is prepared, certain masters find it their duty to preserve it for the benefit of the multitudes. This they do even at the cost of their future progress. It means a great sacrifice but there is no greater work than sacrifice to many masters. Master C. V. V. has given this invocation so that the devotee should aspire for the same thing with the help of the pure etheric body of Master C. V. V. Once when he was in his physical body, the Master said, " I pick up those who submit themselves to me and make Myself out of them. " I think the master clearly explained. If there is any difficulty, you can question further and I will try to explain.

I am surprised to see for the first time that your explanation is also according to the path of some masters. You explained, "... do not let us leave this world in unawareness, with a deficient and decrepit mind, already dead to any thinking, etc., etc., ..." It is also correct. You can supplement it with the explanation of Sanat Sujatha, one of the four Kumaras and a brother of Sanatkumara. He explains: "A loophole in awareness is death. Wherever there is awareness, it is life. Wherever there is unawareness, a breach of awareness, it is death. This is exactly what you have interpreted. When a disciple has become free from all the seeds of his self-made existence in a particular life, and when his etheric body is completely cured, then he loses all the conditioning of his physical body, though he lives in it according to the purpose of life. Then it is neither life nor death but it is a continuity of awareness, 'I am.' Here Lord Christ explained, 'I am the way, I am the life, I am the resurrection.' With such people the dropping of the physical body is not an incident at all. Hence it is no death. They live with that etheric body and awareness through the various physical bodies. In this way your explanation is also correct.

Chapter 9

SPIRITUALISM

Question : In what way is spiritualism different from religion ?

Ans.: It is the same as the difference between education and an educational institution. As we see thousands of educational institutions in this world like schools, colleges, universities and libraries, so too, we find various religions Each institution has its own way of imparting the required education and more particularly, imparting the discipline required to a student who undergoes training to learn and digest the required branch of wisdom. The course to be studied in a medical college is always the same, having the same ends and objects. Yet we find the various medical colleges having their own way of imparting medical knowledge.

Spiritualism is an impersonal science discovered by the human being for his own uplift and enlightenment of his own awareness. It is the light kindled by man as his own awareness which is followed by himself as his own goal. Religious institutions differ from one another in the detail, but they are expected to impart the same science of man and bring him into his own light. Sometimes the methods differ from each other widely but as long as the object is gained, it is of no inconvenience. A group of human beings inaugurate a new religion in the light of the

descent of the Lord on earth. The Lord comes down to earth to emit the light of subjectivity into the world of objectivity. In trying to gather or recollect that light, people discover a new religion. Religion in its true sense is not fanaticism as some people think. The faculty of comparison and contrast makes man understand things on two different levels. The man of higher nature in us can compare things just as the man of our lower nature can only contrast. He who wants to notice the contrast finds the various religions, including his own, as a result of his grouping mentality. Each group develops certain amount of veneration towards its own religion and begins to find the differences instead of what is common among the other religions. "The lower numbers differ with each other to find the L. C M. in their higher numbers", says Pythogoras commenting upon the lower and higher natures of man. On the lower plane everyone wants to keep his own identity and that of his group distinct from that of others. One may allow the beard to grow while an other allows the tuft of hair on his head to grow. But there are people who allow both these things to grow and still there are others who shave them both. On the lower plane one can find transcendental arguments to support the alleged truth that the hair in his beard or tuft of hair on his head carries the electricity of his own prophet. The one may worship idols to see god in them and the other may condemn idol worship and still use the trade mark of a group as his own living idol. There are still others who prohibit their followers from using the photos of old gods and still expect their own photos to be worshipped. All these things belong to the lower mind of man. They represent the cheaper side of religion and this includes the slogans of those

who cry out for the religion of fanaticism. The fact is that the counterfeit always proves the pre-existence of the original. So every religion has its original, the higher side. It imparts the required discipline for a man to grow into a spiritualist. What a calendar is to the year, religion is to spiritualism. The calendar serves the purpose of the day and makes it convenient for us to refer to the day. The day passes on into the month and the year. The calendar is torn to be replaced by its successor while the year stands eternal in the light of the day and the night of our globe. The purpose is enlightenment, happiness and a life beyond the limitation of self-conditioning. When this becomes possible religion has served its purpose.

Question : Is it possible to practise spiritualism and live as a holy man in the present day commercialised living ?

Ans. : There is nothing special about the present day by way of commercialism. Commercialism existed in all ages and there is nothing specially bad in the modern age. It all depends upon the person but not the age or the century. In all ages men exist as perfect students of spiritualism with their daily routine running in commercial activity. Spiritualism need not cut man away from active mundane life and kidnap you into the seclusion of forests. Man is a blossoming flower with many departments of his life as his petals expanding. Domestic life, vocational life, commercial life, religious life, social life and emotional life from the various petals of his self-expression and they are the only markers of real expansion. We can know the development of a flower by the blossoming of all the petals in a harmonious

fashion. The over development of one activity of life to the exclusion of other activities is a sure sign of spiritual immaturity. You need not believe that commercial life necessitates deception and fraud. You need not believe that money has to spoil everyone.

Look at the question from another angle. Meeting many people daily is the only way of disciplining your intellect and emotions. The oddities and the angularities of a person can be rounded off not by seclusion or meditation but by meeting people and trying to know how to behave with them, how to transact with them, how to supplement their needs with your abilities and how to co-operate with them in conducting something which cannot be accomplished single-handed. Lord Buddha said that the true disciple takes his position as one among the strings of the veena. This means you have to perfect your consciousness as a string of the veena, which is in tune with the remaining strings. Then only is life a song, otherwise life is a struggle as the immature man expresses it. Some say that life is misery ; some say it is panic. They say so because they know panic and they have not yet learnt to produce music. If you promise anything to anyone and find it pleasurable to fulfil it, then you are a spiritualist. That means you have learnt to promise things that are good, unquestionable, progressive and that you cared to promise only that which you could fulfil. You will grow aware of your judgement and discretion (the two powers of your soul) when you promise and fulfil. That means you are on the path of spiritualism.

If you earn a large sum of money and remember that a major part of it belongs to your dependents, it means you are practising spiritualism with money.

If you remember that the amount in your pocket does not belong to you, it is real Vairagya. When you are entrusted with huge amounts by others in business and if you remember that the amounts do not belong to you and if you are still happily inclined to undertake the responsibility and the element of risk in business for that amount, you are a real student of spiritualism. If you remember that the girl working in your office has her own point of view and that she is not a pleasure thing for you, it is real spiritualism. If you honour the time of others by your punctuality and the prestige of others by your tongue of good report, you are a spiritualist. Know the value of money, speech, time, prestige and personal character. This is all that a spiritualist needs to practise. Without handling your money and the money of others, how can you test your reliability and integrity? It is as ridiculous for a poor man to speak of non-attachment as for an impotent young man to speak of celibacy. As you enter through the first portal of initiation into spirituality, you will be tested by nature and this is done in many ways. People begin to gather around you and repose their confidence in you. They trust you with their innermost life secrets. You will be made a managing proprietor of a limited concern when you can show that you do not misuse the money through false accounts of expenditure. If you want to eliminate the desire to possess, there is no better opportunity. If you say that there is fraud in commercial life, it belongs to the persons and not to commerce. You can be sure that you will be a spiritualist and a perfect man while living in the commercial world when your probation takes less number of years than that of those who take to the methods of seclusion which

may cause unsocial temperament and pious aristocracy.

Question : In these modern days of cut-throat competition, is it possible to lead spiritual life for a business-man or an employee ?

Ans. : 'Yes' is the answer. Cut-throat competition exists only in those who want to cut throats that are not their own. The purpose of throats is to speak out to each other and not to cut one another. Nature has given us throats to swallow food, speak useful things and learn things that sustain the bodies. These are the only duties of throats. When man is satisfied with these duties, his spiritual living begins with his living automatically. It is hands that grasp swords to cut throats and hands do not do so without being ordered by minds. Cut-throat competition exists in minds as one's own liking and it does not exist as part of human nature. It is the outcome of the evil mind and it is possible because the human mind is left independent to think whatever it wants. The fact that it can order itself to think evil thoughts proves that it is equally powerful to think good thoughts. Man can cut throats because he is independent, that means it is proved that man can save throats also because he is independent.

Cut-throat competetion may be the bitter desire of some minds, but it is more natural to have the sweet desire of not cutting throats. This is where spiritualism starts. You say "in these modern days." Days are always modern to those who live through those days. Everyone belonging to any century, lives in his present tense and hence days are always modern to him. Olden days may be the days of the ancients, but they are not the days to us. To us, our days exist

in the present and hence they are modern to us. Consequently, anyone in any century, lives in these modern days and can live a spiritual life as easily as those who had lived earlier. Spiritualism consists in using the vehicles and the environment in a proper way, in the light of the Omnipresence. To those who want to live in themselves, there is no spiritualism. To those who want to live in the presence of God, it is presented as the presence of others around themselves and spiritualism is made available everywhere. When God is not remote, spiritualism too is not remote. It is Omnipresent along with Him, provided we accept to live it.

Question : Spiritually speaking what are the rightful standards by which one can spend one's own earned money on personal choice ?

Ans. : Spiritually speaking money has only one value and that is one's moral value in terms of human relationship. In every petroleum bunk you can see the numbers on the meter, showing the amount of oil you have accepted. What this meter is to petroleum, your money is to you in terms of your willingness to spend either on yourself or others An average householder has no right to think that the amount of money he earns belongs to him. Just as it is wrong for a businessman to think that the amount in the cash box belongs to him. So also it is immoral for a householder to think that the wages he earns belongs to him. Spiritually speaking a householder extracts labour from his wife and children by way of personal service, upkeep, cooking and serving food, etc. When he lives in a costly hotel he will remember that he has to pay for all this labour. The spiritualist householder should remember this in relation to his

wife and children though they do not learn to demand it. The very fact that they do not demand should make him feel more dutiful in repaying more liberally in terms of not only their personal needs and wants, but also in terms of his own gratitude and affection. This may be transmitted in silence but one becomes a defaulter, if one does not feel like doing it.

Often we see people going to costly restaurants, cinemas carnivals, or distant places of pilgrimage during the first few days after receiving their salaries, bonus, or excess profits in the business. Since it is too criminal to do this, we find often that they grow poor and lead their families into the labyrinths of poverty problems. If one goes to Tirupati with the above said amount, and feels that the God is pleased, he is deceived Self-deception often makes him a defaulter even in the false feeling of piety, but the innocent God looks to you to think for a moment that the major share of your earnings belongs to your wife and children. For this reason we often find that the more spiritual a person grows, the more cautious he is in minimising his wants and more so his fads, divine or filthy. Again you see people who pay their bills of charity more heavily than they can and often in the presence of others. One can be more courageous not to mind being called a miser, than to answer unnatural calls of charity to the detriment of those who follow him and serve him. Is it not utter faithlessness to ignore those who serve you ? It is good to increase your means before you stand to help people other than those who serve you. Then, and then only, you are authorised to extend your charity and to do public service.

The next thing is that when you have borrowed some amount from others and when you have not

yet paid it back, remember that the money you earned does not belong to you. If you make a feast of it to your wife and children, you must be a rogue in the spiritual sense. Generally, people remember the more violent debtors and inclined to ignore the docile ones. For a spiritualist it should be the other way round.

When you have a friend, who has lent you money and does not ask for repayment, it is your duty to call on him at his door and repay it from your immediate savings. These are only examples to show that money in itself has no value either moral or immoral. It works only as a thermometer for your moral sense. It shows whether you are normal, sub-normal, or if you burn from the fever of thy brow. Just as the thermometer cannot be eaten as medicine to cure your fever, so also money, spent on personal fads, cannot prove your spiritual morality. In fact, every pie spent on personal ideals, hobbies or fads or fashions proves a clinically diseased state of your moral temperature. Remember that you can always measure your degree of morality by your way of spending money on yourself.

Question : *It is said that those who take up the spiritual way of living have to experience many difficulties in life, and they have to stand many tests. How far is it true?*

Ans.: One aspect of this idea has some truth, while another aspect is a misunderstanding of the true picture. I shall explain to you how. It is true that the true awakening of the spiritual spark makes people aware of the realities of life. Hitherto they lived in total ignorance of these realities and this makes them live free from certain responsibilities.

It is easier to live without being aware of a responsibility and hence it gives the impression of happy living. " Care is the enemy of life " is the philosophy of fools, as Shakespeare describes. Just as the primitive animal lives for its own pleasure until it meets danger to itself, so also the routine mind of a non-spiritualist lives " without difficulties. " Just as an young man who has joined in his job newly to earn his livelihood is forced to take care of certain new aspects, the newly initiated spiritualist stands amidst his newly awakened responsibilities. He grows answerable to the things to which he is committed and feels the burdens of life. The cause is his preparedness hitherto and it is not spiritualism. The more he grows stronger and knows the way of tackling his situations without tampering with those of others, the more he feels it easy. Spiritualism is the search of oneself and the process includes filtering himself from " his own. " This process calls forth his abilities which were hitherto dormant and unused. The fact is that a newly awakened one feels the responsibilities which he wrongly calls difficulties. Thus it is true that spiritual life makes one feel and experience difficulties in life. An experienced spiritualist knows the truth of it. Spiritualism is the search for happiness which is himself. Happiness does not include difficulties on the path. Difficulties are of the opposite nature of happiness. It is ignorance and mishandling that cause difficulties, while the spiritual path does not necessitate any difficulties.

At the same time there are people who go on making themselves unhappy with the belief that they have to face many hardships before they get their sins washed off. Sin is washed off by not committing a sin, but never by suffering. Suffering has its own value of bringing

into experience what not to do and how not to do while the process of eliminating the sinful nature of a man has nothing painful in it. In many cases it is self-inflicted due to belief and auto-suggestion. Some people try to deprive themselves of giving the physical body the required comfort and ease. The inclination to live comfortably leads to laziness which wrecks life and renders the body unfit to use. This is due to the force of habit and not due to the comfort given to the body. Instead of fearing habit and laziness, people fear comfort and ease. They begin to deny all pleasures of life to themselves (their own body). When once the tendency to deny is initiated it becomes a habit, and the disciple believes more and more in avoiding happiness, company and positive living. He begins to believe that loneliness, living in rags and eating that which is not tasty will give him the required discipline. This is a negative way of approaching the issue. Spiritualism is essentially positive. It is the practice to eliminate, but not to deny or to avoid. This negativism made people believe that there are many difficulties on the way to god. God is not interested in throwing hurdles and thorns in the way of the seekers. It is enough if one does not throw the thorns or the peels of banana on his own way. It is expected that he should not do it on the way of others also. He is required to feel responsible. Practice should help him eliminate wrong ways of thinking, speaking and doing.

We are not expected to stand any tests except those we put to ourselves. If a young man rushes into an emotional association with a girl, he places himself in such a position as to manage to make things better and get out of it. Thus he puts a test to himself which he undergoes. In the process of tackling

the situation, he feels the difficulties for which he searches, the causes outside of himself. In trying to know the cause of his difficulties he begins to suspect others, suspect the stars and planets and suspects the very existence of god (which is his own existence). Thus there are no tests put by others in your path of spiritualism. A Guru finds time to suggest betterment and he has no time to test you. He is a cheap Guru who believes in testing his disciples.

Question : Of all these spiritual leaders that exist in India today, whom do you consider the greatest ?

Ans. : The candle power of an illumination does not speak of the quality of electricity that produces it. Assessing spiritual lights amounts to the ignorant way of assessing electricity as greater electricity and lesser electricity. The aperture which we know as the individual point of view allows that much of understanding into the individual mind and shadows the rest by virtue of the wheel of personality around the observer. Everyone is himself a light. Everyone himself is an observer, conditioned by his own personality. When the walls of conditioning are too thick, then the observer tries to assess the object of his observation. This is more true when he makes a physical approach to an enlightened one who serves as a spiritual light that guides his fellow men.

Assessing in itself belongs to the inferior nature of man, since it is nothing but the expression of the assertion of the self. Always when you try to assess, you try to assume more importance for yourself than for the object that is to be assessed. In plain words, it is the play of the ego in pious attire that makes you assess things. Spiritual lights are to the humanity, what the electric lights are to the rooms of a house. You have

many lights in your house varying in candle-power. The difference in candle-power is a matter of utility and practical convenience. If you want to sleep, you will prefer to have the light of zero candle-power. If you want to read, and if your eyes are tired through age then you require a light of much higher candle-power and that is to serve the purpose of reading and also covering the defects of your eyes. It is good to use these lights according to your need but it marks a deviation and a fall, if you begin to assess the quality of electricity according to the candle-power of the various lights. The same law holds good with all the Spiritual Lights you see around you in India. The same law holds good with all those around us in the world. There is no foreign electricity and native electricity. Similarly, a Guru of Adwaita in no way differs from a Guru of Visistadwaita, provided both of them shed the impersonal light. Remember that light is a tool to get yourself enlightened and not to assess the quality of electricity. You are expected to follow the Spiritual Guru, who commands your faith. At the same time, you are not expected to have a comparative view of other Spiritual Lights. The tendency to assess always exists in your lower nature as it exists with anyone else. Your lower nature is to be used as a foot-stool and not as a guiding star. The aspect of the assessing tendency led mankind through centuries into the various cleavages of religions, sects and cults. The pity is that man often clings to the cult and forgets the use of the lights. Last but not least, you should remember that every Spiritual Leader is a Light that externalises and utilises the current of Omnipresence for the good of the individuals.

MISCELLANEOUS

Question : What is your solution to the present world crisis ?

Ans. : The world has never changed in the past and it will never change in the future. All the calculations that the world is going to have a change are only the result of our hasty thinking and something wishful, because, if we understand the law of evolution properly, the world is built up of the same number of specimens in the same ratio. If people of Geneva take a plane today to India and if there is another plane after six hours, can these passengers be joined with the passengers of the first aeroplane ? Can you hasten and expedite so that all the passengers from Geneva are exhausted for ever ? Then what about tomorrow's passengers ? So, always there are passengers at Geneva to go to India and everyday there are passengers in India who want to go to Geneva. Always the airports are busy, always the passengers are in their relative distances according to their timings of take off and again fresh passengers are replacing so that the mankind on this earth is like a bunch of flowers with some buds, with some green buds, with some buds blossoming, with some buds already blossomed and with some blossoms fertilised and with some becoming fruits. All these are contemporarily existing on the same bunch. Can you give the same state to all these things at the same time ? So, we are. But we have our own seniority in the human kingdom

and the level of difference in behaviour will always be there and will always be the same so ,that there is no question of hastening spiritualism and there is no danger or crisis to the present mankind because every century and every millenium on this earth is always facing a situation which can be called crisis by that level of intelligence. So to the optimum of the intelligence of the 20th century, the present crisis is a crisis and after 200 years, a generation of our grandsons will be there who could witness the triumph of mind over matter. They laugh at us saying, " The foolish generation of our grandfathers who could not conquer sex and who had found scientific and research methods to satiate their sex ! That beastly generation of our grandfathers mistook simple things for human crisis. They would have stopped that crisis very easily by merely stopping the procedure of what they had been doing. " This is what our grandsons are going to remark about us. So, there is always a crisis according to the intelligence of that century. Of course, there are people who go on calculating that all the 8 planets come to a particular angle and there will be a collision with this earth like a train collision so that God's wrath comes down to this earth and there will be nothing on this earth. Therefore, we have to do everything within the three years. In all centuries such thoughts and fancies existed and they will exist. Crisis enables the mind to develop further and further in order to practise the art of tuning and adjustment. Except that nothing happens to this earth and to this generation.

Question : In spite of its spiritual heritage why does India suffer from poverty ?

Ans. : Many inhabitants of this continent (Europe) have no first-hand knowledge of India. They can see India only through political and journalistic glasses as well as T. V. reports of crazy sensation-mongers. Many of you are informed that India is a land of beggars. You know me well for many years and you know fully well that I am not a beggar in any sense of the word. So too, the average citizen of India. But of course, there is the pressure of poverty in India due to strange reasons. It is because of the culture of irresponsibility of the westernised Indians. The natural resources of India are rich as those of any other country that is well off in the world. It is the innate laziness and lack of responsibility on the part of the average citizen of India that create conditions of poverty. The present social set-up and economic conditioning in India artificially enforce the educated urbanised Indian to force himself into job-hunting often for an unproductive type of work. The average Indian student is cruelly debarred from any type of profession-oriented education and he is forced to drift away into the direction of snatching a job of a purely urbanised, non-productive type. This prevents Indians from having an equal distribution of the country's natural wealth. Many a river in India flows into the sea without being utilised and many thousands of acres remain waste and uncultivated, since the system of education is unpractical, uncultured and purely academic. Further many an expert in economics is busy in copying the western set-up for India without any practical knowledge.

The advent of the British rule in India has left the average citizen with no better ideal than to make himself a dignified clerk and a representative of what is being observed in the continent and the

States from outside. For example, there is no proper communion between the agriculturist and the student of agriculture in India. Same is the case with any profession and the education related to that profession. There is an unsurmountable gap between the man of any profession and the educationists of that profession. This is mainly due to the fact that mere literacy is often considered education.

The average Indian of the present day does not feel that he has to do something useful for his fellow-beings. He remembers only what he can get from others and not what he has to do for others. Every student from an Indian University comes out with a problem and not a solution. This is the real cause of the artificially created poverty in India. In fact, this is partly due to a constantly operating network of foreign politicians and also due to the irresponsible way of life the educated people in India lead. Many educated people in India, unlike in other countries, do not remember that they live in a country. Nationalism has become foreign to them and everyone tries to identify himself with one group or other, and does not remember to identify himself with India. If, by some reason or other, the average Indian is released from this spell, he will prove that India is not at all a poor country. Even at present it is not a country of poverty, but it is a country of beggars. As soon as the beggar mentality is gone, India will be on par with other countries and nations that you find well off.

Question : What is the solution you can suggest for it ?

Ans. : Neither politics nor religion can offer any solution. It is the right type of education that brings about plenty to India. The commercialisation

of life that is practised in the West failed to bring peace to the Western nations. Hence it cannot offer a solution to India even. At the same time, the elite of India is trying to copy the commercialised and industrialised path of the West and hence they are failing. They are bound to fail since the Western countries have proved a failure. The only solution is to evolve a socio-economic basis for the spiritual way of living. For this I have evolved the following formula:

1. Education of children should be supplemented with Yogic practice and a first-hand knowledge of the scriptures.

2. Manual labour during some hours of the day should be made compulsory for everyone.

3. Professions related to agriculture, cattle-farming, food distribution, house-building and cloth-making should be made compulsory subjects of education.

4. 30% of educated Indians should be de-urbanised and sent to villages to encourage productive professions on scientific lines.

5. Preferences should be given to hard work and selective genius and not to a section of people. That means neither genius nor hard work should be discouraged.

6. Education should inculcate a sense of responsibility rather than of privilege.

If these things are implemented motivelessly, India will stand on par with any other country in every respect.

Question : *What type of new approach do you suggest to minimise the craze of day that is found* [illegible] *in every field ?*

Ans. : There is only one approach that is always new and that can control any craze. It is not to add to the many approaches that already exist and agitate us. In a lecture hall if eyeryone tries to bawl out "Silence", "Silence", everything can be achieved except silence. Similarly, craze creates craze and any attempt to hunt out craze adds to the craze that is existing. There is an effective procedure to control the craze of the day and it is but to have control over one's own valuable suggestion. The value of the suggestion depends upon the need of the situation and not the genius of the one who suggests. There is a time when suggestions are needed and there is a time when silence is needed. These two phases are like the inhalation and exhalation in biological existence. Man is, no doubt, the mouthpiece of all the biological kingdom of this earth, but he serves a better purpose when he utters according to the need and not according to his spark.

If at all anything is needed, the present situation needs less of noise, less of the desire to express something valuable and more so the desire to rule or dominate. Administration is not always domination. In fact domination is the beast side of an administration. Administration is the soul of the collective man on earth, while domination is the grip of the beast of emotion. If the grip holds in the right position it saves, if it holds wrongly it smashes the society deep to bits.

Courage is needed to achieve anything. Courage is needed to forgive others when craze is to be

controlled. Very few are the heroes among the sons of the earth who show the courage to forgive. A face that exports a smile from the innermost unknown lands of the heart is another thing that is needed to control craze. A hearty smile can control while a commercial smile can purchase people and nations to play with them as toys and smash them to pieces. Real silence is the mouthpiece of peace and this is also required to control craze. Inner silence is the proper attitude of anyone who brings peace. It is not the silence of the mind that grows in tension, nor is it the silence of the vocal cords that increases the hypertension. Vocal silence results in a pressure and an outburst up. Mental silence leads to impatience and its consequence, cynicism. Inner silence which expresses itself in a smile, gratitude, sympathy and light-heartedness is the one that is required by all and it is the need of the day. A real worker grows silent in his attitude, opinion and remarks. It is this silence, this forgiving and this smile that is needed from the many young heroes of the day. Do not call it religion, do not call it politics, do not call it by any name that philosophises it Act according to it without name. Good work and light-heartedness form the syllables of the name of God. This is what is required and for this the situation calls for proper agents.

Question : Everywhere in India we witness an uproar for secularism. What is your idea about secularism ?

Ans. : In ancient days secularism existed in India right upto the Muslim invasions. It is the Muslim invasions that could successfully disturb the universal spirit of India. The horrible scenes of the various incursions of Ghazni and Ghori. The

destruction of the temples, disfiguring the sculptures, insulting the human spirit by killing men and molesting women, first left a lasting impression upon the collective mind of this land that such ugly behaviour was possible in human kingdom.

A second death-blow to Indian secularism was given by learned scholars of the West. F. Max Muller could destroy the unity of this land by using the term 'Aryan' to denote the North Indian inhabitants. Worse still, Bishop Caldwell could engraft on the South Indians the separatist label of Dravidians, a race that never existed. Then the Christian Church came to India separating the inhabitants into two categories, believers and sinners. Now the Christian has a pious motive of distrusting his brother Indian, the sinner. Through these various ravages the Indian secularism took on its adventitious curves and it was obliged to disintegrate into a non-secular bundle of groups of humanity.

The Justice Party, a microbe created by the white man in India, made the Indians understand themselves in a novel way, the Brahmins and the non-Brahmins. Then Independent India took the lead in carrying it to the legitimate end, understanding itself as every caste in its separatist tendency. "Caste is an enemy to India," and "The Harijan should be separately understood" are two mutually warring slogans that stunned the innocent inhabitants of this land. The virus has attacked all castes and one caste is destroying the other, since it cannot and does not want to remove the caste.

In the meanwhile, the differentiation of the hitherto peaceful inhabitants into the employee the employer and the labourer has been silently brought

about from another corner. Now the Indian as a capitalist is trying to torture the labourer, while the labourer is trying to slaughter and eat the one who feeds him. At this point, it is sheer buffoonery on the part of the civilian to boast of secularism in modern India. It is also gross insincerity and trickery on the part of the various governments that speak and propagate it.

Real secularism still exists here and there as an oasis where we can have respite and gulp a mouthful of the pure water of peace and piety. The Ashrams of Ramakrishna Mission, the Sivananda Mission, the Theosophical Society, Dayalbagh and a few such show us a sample of the real secularism of ancient India. No problem of caste ever arises in these Ashrams. The Swamijis take their births among the many castes of India and now they live as Teachers of Humanity, the Pure Brahmins of the human race. They are training their followers to that end and to the end of serving humanity at large. The members of these Ashrams in all countries meditate upon Ramakrishna, Vivekananda, Rama, Krishna, Buddha and Christ, whereas the Church Christians abhor to pray before any other picture except that of Jesus Christ. Even in daily life, the average Missionary Christian will be very careful not to have any picture of any other hero in the world, except Jesus Christ's. In other countries we see true Christians who meditate upon the real Lord Jesus and any other Avatar, like Krishna or Rama. In India it is quite the reverse. Under these circumstances if we want to speak of secularism, when everyone wants to appoint people of his own caste in high places, we can only look back the ancient days and forward to those of the next century, but not at

the present. Let you and me have a secular mind and live in real secularism until the true welfare of humanity at large is once again understood in this land.

Question : Is there any evidence of election propaganda in ancient India ?

Ans. : The only reliable evidence is human nature which is the same everywhere and in every age. There is the infalliable evidence not only in ancient India, but also in all the human nations—ancient and modern. The term "election" is the proper sphere of one who elects and not of the one who solicits to get elected. When solicited, it becomes an obligation. When begged, it is called beggary. When demanded, it is a sign of brutality. When commanded, it is the sign of despotism. When submitted to popular appeal, it becomes commerce.

Whether the Government is a democracy, autocracy, monarchy, dictatorship or the Divine right of rulers, it is only a play upon words. The fact remains that the ruler is not to behave as a beggar, less so as a briber. Another fact remains that whenever the ruled class was happy in every nation, it was the result of the ruler being elected by the public. Sri Rama, the ancient ruler (who happens to be a ruler of the hearts of the ruled class even today) never solicited votes. Instead, the spokesmen of the public repeated, "Long since we have awaited the advent of the mighty armed Raghuveera on the grand elephant along the royal paths of Ayodhya." The ideal of a ruler for an Indian is represented by the concept of Rama just as the ideal of The Master of Humanity is represented by Krishna. It is the voter

who has to solicit when it comes to real voting. When the candidate solicits, it becomes a farce.

The terms 'monarchy', 'dictatorship' or 'democracy' are framed to deceive the innocent civilians of any country. A struggle for equality among the unequal minds marks a problem without solution in Democracy just as the manifold manifestation of the one forms the insoluble enigma of the creation. Hence, my opinion that true rulership in its good sense has always been the same under any name since it is always left to the good sense of the individual who is asked to rule.

Is the father expected to take the advice of the child to educate him? Is it possible to honour the opinions of every citizen (responsible and irresponsible) to do good to the same citizens? Is the doctor to take the consent of the patient to administer such and such a medicine to the patient himself? How far is such a procedure progressive? These are some of the questions that confront the golden phrase '*Democracy.*' "There are democratic autocracies and autocratic democracies in the world", said Adolf Hitler and the world knows how he behaved. "The bulk of fools increases when the opinion of a number of fools is sought", said the same giant, Hitler. The world knows how many millions of lives were on the altar of his intelligence in the name of fools. Despotism and enforcement of the good cannot be distinguished by the poor public. It is the false satisfaction of the impotent rulers of power lust, to believe that the ancient centuries were full of despotism. Ignorance makes the son believe that the father was a fool and the grand-father, a bigger fool. One who is capable of doing good to the present society will never criticise the past centuries.

Still the fact remains that whenever the ruled class was happy in every nation, rulership was by election and not by begging to be elected. The same thing holds good today or tomorrow.

Question : In the Theosophical literature we read much about invoking spirits and about mediums receiving answers to questions. Can we rely upon the answers received through this source ?

Ans. : Spirit mediumship is a phenomenon which is in no way false. At the same time it has its own limitations just like anything else in the world. The degree of accuracy depends upon the following factors :

1. If the medium is pure in intention, free of motive and has a sweet will to serve as an impersonal vehicle, his mind and hand receive impressions and passages that are true to the transmitting source. If the medium has his own fancies and inclinations, they will adulterate the message with his own thoughts.

2. If the source is supra-mental (which can be invoked only by a medium who is a disciple of higher degree of discipline) the answers convey information which is accurate in all its shades. In such a case one can receive useful information about the various sciences, arts and humanities including their values in the past, present and future. In such a case the medium should be able to enter his Buddhic plane which is above and beyond what he knows and believes. Then it is desirable that he invokes personalities like Rama, Krishna, Jesus, Anjaneya, Buddha, etc. Since these spirits are Eternal and belong to the Impersonal plane of existence, the information received is bound to be true though the personalities invoked do not really exist on the objective

plane. They are true to the medium, but this is not at all a limitation to the absolute truth.

3. If the medium is one who has succumbed to the weird influence of a recently disembodied soul, then the accuracy is questionable. It has many limitations. It carries all the imperfections of the knowledge of a recently dead person. The effects are misleading, if the soul is mischievous by nature. Remember that no one knows more than what he knew before his death. The passage of death never adds to his real wisdom. Many a time a disembodied soul may declare itself as Mahatma Gandhi, Rabindranath Tagore, Albert Eiennstein, or any other notable person of the past. Such a soul can gather accurate personal information about the deceased notable personalities since the information is registered in space. It can give details of the most intricate personal aspects of the notable personality which can be verified and found correct. At the same time the transmitting mind cannot probe into the future which is registered nowhere in space. Any question concerning the future that is answered by such a spirit need not give correct information about the future. It may not be better than the prophecy of the three witches in Macbeth, and the fate of the layman who receives and follows it will be that of Macbeth. No remarkable change takes place in the basic behaviour of a person after death. A mischievous one remains mischievous and such a one wantonly misguides the medium. It is therefore neither reliable, nor desirable to invoke a disembodied soul for guidance in whatever glorious name.

Even when the medium sincerely invokes a great soul of the past there is the possibility of a trickish soul interfering and playing the counter feat. To

prevent this, the medium should have a calm mind, clean intentions and a previously established contact with his real Guru through the power of the invocation of his name. A medium should, therefore, begin his transactions with invoking his Guru first, and then any other spirit. This filters the undesirable presence, and the degree of accuracy can be tolerable, reliable, according to the quality of the mind of the medium. The invocation of the Guru also wards off the paracitism of many a vampire feeding upon the ectoplasm of the medium which is in no way different from his vital essence. Otherwise the personality of medium will be gradually sapped until it grows weak giving way to many incurable diseases.

Of course it cannot be denied that there are many glorious souls who lived on this earth and left their bodies and now go round the earth space to serve as real helpers to the medium. They respond readily and give reliable answers and revelations. All depends upon the capacity of the medium to filter undesirable intrusions through his noble intentions. On the whole, the practice has a doubtful stus and the ancient seers deem it not commendable. There is only one real, reliable source of unblemished wisdom and that is the higher mental plane of the soul of this earth. It can be approached only by the pure Buddhic plane of a disciple and this can be done only after a regular spiritual discipline. This source is called either God or a notable personality of the past. No doubt, it is God but in its secondary or tertiary manifestation. It is also called the Library of the Akasic records, where everything of the past is stored as the impression of the earth, as its past experience, the sea of past wisdom.

Question : How can we get convinced about the existence of life after death ?

Ans. : It is only after death that one can be convinced of it generally. While living there is no need or use for a belief in life after death. The many speculations about the issue occupy only the minds of those who do not care for the value of life before death. Life after birth and before death is materially real and readily at our disposal to achieve what we can. If you want to sleep away this life, then you are free to develop idle curiosity regarding life after death.

Of course there are people who can really see life after death. They are those who have accomplished their task before their death. They are called the Masters, Gurus or the scientists of the yoga path. They use the knowledge of that particular branch to guide and train the departed souls.

Question : Can you teach me some sure methods of communicating with the departed souls ?

Ans. : Let us try to learn how to communicate with the persons living around us in a proper manner before we think of communicating with the departed souls. We have many souls in their bodies around us to communicate with. First of all where is the necessity to try to communicate with the dead ? Life in the physical body is like the training period in a school. Our relationship with others can be properly known only by our behaviour towards others who are in physical bodies still. Life after death is like the vacation period of a student. You are in your school days while you are in your body. Keep yourself active with your lessons and examinations

during your school days. Accomplish what is expected of you towards the fellow-men.

All those who wait for a communication with the departed souls are the puppets of idle curiosity who dote in the intellectual indulgence of self-mystification and self-stupefication. Let us grow healthy enough to communicate with one another physically and live a delightful life enriched by human value.

Question : Some Swamijees perform " Miracles." Some materialists claim that it is a fraud. What is the truth about it ?

Ans. : Nature is the only ground where Truth can be verified. Anything that is true can be verified through the functions of nature. Certain things occur naturally and there is no place for a " Miracle " in nature. To a sincere seeker of Truth a miracle is something not yet understood by man about nature. The rest is gross deception. A flower becoming a fruit is always a miracle to the poor limited conception of the mind. Generally the mind dwells in logic, whereas Truth occurs in spite of logic.

The Phenomena like thought-reading and thought-transference are but the legitimate qualities that are natural to a clear healthy mind. Hence thay are wrongly called miracles. Astral phenomena like astral travel and separation from the physical body are also scientific in its true sense and hence they too cannot be called miracles. Such things are used by regular disciples only as conveniences to travel for learning. By the unscientific minds they are called " powers." Precipitation of desired articles from space is also such a one. In fact such things occur

by themselves through persons when required by nature. But they are never performed by individuals by a desire to perform. No amount of practice makes such things possible to achieve. They automatically occur at the right moment decided by nature. But they can never be performed at the will of an individual. Those who pretend to perform live by cheating through a sleight of the hand. Seekers of Truth consider this something mean and fraudulent. The materialist is ignorant of the fact that the precipitation of anything from space is natural when the right moment approaches. Since such phenomena live along with fraudulent attempts, the materialist denies truth along with fraud. He is blind and he cannot be helped. To support his argument that there is no God, the atheist denies the existence of the above said phenomena. The atheist is foolish enough not to understand that these phenomena have nothing to do with the concept of God. Equally foolish is the superstitious theist who tries to prove the existence of his god by accepting such phenomena. In many cases fraud is used to prove oneself godly, but the attempt is useless. Jugglery is no proof of a pious life. At the same time "Miracles" occur in the life of great souls though they are not mindful of them. Whether something can be called a miracle or not depends upon the mental level of the individual.

Question : One Psychologist Mr. Kovoor by name wants to prove that the existence of spiritual powers in godly people is a hoax. What is your opinion about it ?

Ans : We need not have any opinion regarding those who do not have anything to do useful to the public. Denying something which Mr. Kovoor does

not know does him no credit. Secondly he believes that godly people live long exhibiting their powers. Since no godly man speaks of his powers as proofs of his godliness, we can say that Kovoor posits his own statement to contradict others.

Mr. Kovoor is still too childish to realise that godliness exists in universal love, harmony and presents a positive approach to the creative activity of the people's mind. No doubt, the common man is ready to believe anything impressive but what he badly needs is something to follow, something to think and something to eat. Kovoor's sensational activity caters to none of these needs. Hence no opinion is needed about the matter.

Question : *Of late we find many scientists and intellectuals making adverse remarks about the validity of Homoeopathy, Astrology and the ancient Indian Sciences. What is the psychology behind it?*

Ans. : Yes. There is a psychology behind it. The prime reason is that you yourself name them as scientists and intellectuals. An international body formed on commercial and political lines may find it natural to call its members scientists and intellectuals. It is but commercial and they cannot pose otherwise. It is through the procedure of maintaining their own dignity (not the merit of utility) that they attract the attention of good people like you. They know how to increase the numbers who look at them. The more you honour them, the more they use their tendency to poke their noses into subjects which they do not know. An academician of physics, chemistry or nuclear science talking about Astrology or Homoeopathy is no better than a barber talking of medicine. It all depends upon how much you and public permit them to talk.

Talking about the validity of Homoeopathy or publishing articles in magazines like "Science Today" is a blot and an insult to the dignity of such magazines. Homoeopathy is more valuable and less costly than Allopathy. The redtapism which prevents the common man from learning Allopathy cannot keep the common public away from learning Homoeopathy by themselves. Moreover Homoeopathy can prepare the public to live independent of professional doctors, and to lead a healthy life by themselves. Is it not a serious threat to commercialised educational institutes which have grown fat by selling knowledge at a very high cost to the Indian people? This is the secret reason behind the academician's attack on Homoeopathy.

Astrology is an age-old science venerated by nations throughout centuries. It has stood the test of time and proved its validity time and again. Great thinkers like Hippocrates considered Astrology an infallible science. "He is a quack who learns medicine without a knowledge of Astrology", says Hippocrates, the father of modern medicine. In his glorious treatise on medical science he has taught how the planets and the Zodiacal signs indicate the diseased parts of a human body. When a medical student does not understand that medicine and Astrology are parts of the same healing science, it is but natural that he criticises Astrology, a subject in which he is a child. Above all it is the element of power politics that makes an educated man behave as a demon. Vanity fills the void of ignorance.

The reasons for attacks on the ancient Indian sciences are far more serious and deep-rooted. It is the unseen hand of the foreign element with its bands of workers busy with the net-work night and day that is undermining the national spirit of India. It is the

same cause which made the historians fabricate a false history of India. It is the same cause that creates 'Aryans' and 'Dravidians' in order to divide India into North India and South India. It is the same cause that invented the false science of Dravidian philology and the study of Indo-Germanic studies. It is the same cause that has planned disturbances on our borders, provincial disputes and all leftist activities in present day India. It has its own agents among Indians who are purchased and who work as slaves and dogs to speak against ancient Indian sciences.

Under these circumstances it is the duty of people like you not to give importance to such prattle and to bring them to limelight. Your duty is to learn these branches of wisdom and prepare young people who are masters of these subjects, so that they may serve the public and work towards integrating them. Keep yourself active in achieving your own end by trying to seek knowledge out of everyone who knows these subjects. In the meanwhile the dark cloud passes from the Indian horizon when the rising sun of ancient wisdom will shine once again with its natural brilliance.

Question : *Someone wants to investigate into the miracle of the Bala Yogi of Mummidivaram. It is claimed that the Bala Yogi has not eaten or drunk for the past two decades. In the name of scientific curiosity someone wants to go into the matter and prove that everything there is a fraud. What is your attitude to this ?*

Ans.: To investigate into a thing proves the presence of curiosity, neither more nor less. To claim that he can prove everything a fraud is to come to a

conclusion within his own kitchen, before his food can cross his threshold. Many a foregone conclusion is being marketed as science, philosophy, religion, politics and what not. As long as it is a conclusion before investigation, it is bound to go with the wind. The prying mind you refer to, wants to respect itself by calling it prying, "scientific investigation." The term 'scientific' is used now-a-days as an unclaimed property like the widow without scruples. To go to the little cottage where the Bala Yogi is alleged to reside, to get it opened by the Trustees and Authorities and to test if the Bala Yogi eats and drinks in his presence is something which the poor victim of curiosity, calls 'scientific investigation.'

The whole activity is a campaign against someone to whom thousands of people are being attracted. In the scientific sense it is to be called jealousy. One of the complaints against Bala Yogi is that he is attracting lakhs of people. Is he in any way exerting to attract people, or are the people attracted towards him? This is the one thing we should be able to distinguish. Bala Yogi is not spending his time in gathering people, trying to meet the local V. I. Ps of the various towns to arrange meetings for him, to fall at the feet of the various journalists to publish a single photo of his along with catchy and crazy remarks. It is quite evident that the Bala Yogi is not bothered if people do not think of his way as scientific. He has no time to open his eyes to pry into the personal matters of others and try to propagate dirty things about others going from place to place spending public money. It seems the Bala Yogi has no belief in trying to gain importance by criticising people who have already become famous in spite of themselves.

Scientific attitude consists in observing nature within and around man, and in tabulating the observations to be used constructively for the benefit of the creation. "It is unscientific to believe that one can live without food and drink." This is the one charge of the curious mind, which likes to call itself scientific. Science is not only what one knows. It is also what one has to observe as yet and know. The real scientist never believes that science is what he knows. He also believes that there is much science yet to be known by man. Living by food is only a known fact. which need not be called scientific. Living without food is something which is to be investigated. For this one can make some of one's own scientific disciples (if any) starve and do the yogic experiment until one finds one's own observations. Better still he can experiment with his own body, if at all he wants to observe and examine the Bala Yogi, he can do it without his crazy and neurotic convulsions in public. This is because the public is in no way answerable to the behaviour of either himself or the Bala Yogi. He can talk of his investigations after conducting them and not before. Organizing lectures, and spending time in talking about doing things and striving hard to influence journalists are no good, since the respected scientist has not yet crossed the threshold to do what he wants. We, the public, await his results and not his remarks. If it is a matter of opinion, it cannot be in any way better than the opinion of everyone for himself.

Above all, no one is sure that the Bala Yogi of Mummidivaram has ever claimed that he is not eating or drinking. Did Christ ever claim to be a Christian? Did Krishna ever toil to write a book called "Bhagavadgita" and to publish it or to approach the

feet of publishers and journalists to propagate *The Word?* If anyone claimed that the Bala Yogi will not eat or drink the Bala Yogi is in no way responsible. He has no time to take congizance of the foolish veneration of the emotional champions, or the prattle of the puppets of hatred. If Bala Yogi really eats and drinks it is in no way a humiliation to him since it is not an unpardonable sin. If Bala Yogi lives without eating or drinking, he never talked of it. Hence no one has any right to comment. The scientific (so-called) investigations of a biped who eats and drinks, according to the command of his tongue, has no right to comment if anyone glorifies the Bala Yogi as not eating and drinking. If Bala Yogi does not eat and drink through decades it may be for his own reasons of meditation in silence for the benefit of the mankind at large. One has to thank him for saving two square-meals a day to be given to the poor. But has our pseudo-scientist anything of offer to the poor by way of feeding, except his remarks of " filth and venom " in the language of Jonathan Swift?

Question : *What is your attitude to the surgeon who removed wrongly the eye of the child at the Sarojini Devi Hospital?*

Ans.: It was found that the child was having one eye cancerous and it was proposed to be removed. By mistake the doctor or more correctly, the surgeon (the licensed butcher) got the other eye of the child removed. Nature punished the child with cancer of one eye due to its past deeds. The surgeon completed the destruction by removing the other eye.

About my attitude it is quite positive. I mean to point out that to punish an irresponsible idiot does

not restore the eye of the child. The doctor-making educational system is to be taken care of and needs rectification. Admitting students into the medical course by monetary considerations or communal preferences produces cancerous growth of human beings in the name of physicians. Large donation to a medical college does not qualify one as a student. Nor does the simple fact that X or Y comes from a neglected or a downtrodden community make him a doctor. The heads of the Universities are to be educated by their experienced grand-mothers to lay the law in the light of human welfare and not in the light of commercialisation. If competition were to be the key-note of education, the little ones of human beings would be educated into brutes. The motive force of education should be devotion and sacrifice. The pole-star of education should be the welfare of humanity. Since the Governments of the various nations are also commercialised now-a-days, it is the duty of the wise citizens not to fall in line with the educational policies of these governments. The civilian in any government has a right to choose his own alternative as long as he does not create unrest in the name of revolulion on the animal level. He has no business to stoop, since stooping is different from obedience and law-abiding nature. Everyone is bestowed with a light of his own which has descended into himself as *Himself* in the name of God. Everyone should understand that he has no business to submit himself to every doctor for the simple reason that the doctor is academically qualified. One need not fear disease as much as he should fear a doctor. Disease is the result of past deeds, while wrong treatment is the result of the present choice which is wrong. A doctor may have his motives in acquiring degree

such as pocketing a good amount of dowry, a rich marriage and a sharp way of taking advantage over the helpless and sick people. The motives exist as spores which galvanise him to grab a seat in the medical college and get qualified as a branded physician. My advice to the wise inhabitants of any country is to pick up some fundamentals of health science and apply them to themselves and their own people instead of falling a prey to the labelled designates, who pose as following the religion of hippocrates. If every family trains one member to have a working knowledge of a few simple medicinal substances preferably taken from the common food substances, if every one gets to know the twelve tissue remedies of homoeopathy, a few domestic preparations from Ayurveda and the set of eight remedies from the Herbo-mineral compounds of Unani, he finds his child's eye safe. At least his attempt will not be worse than the knife of the merciless one.

Question : Do you mean to say that the present day brahmins behave according to the scriptures ?

Ans. : Do you mean to say that all doctors are kind to their patients ? Are all lawyers legal in their human relations ? Are all ministers nationalists and patriots ? Are all officers loyal in their duties towards the public ? Do not put the cart before the horse. Learn to place the horse before the cart and you will know that life is a comfortable journey. Those who behave in a particular way are to be called brahmins. Can you condemn the doctors when some doctors misbehave ? Those who behave well can be called doctors in the real sense. Same is the case with the brahmins. Condemning an institution in toto proves the mind motivated and diseased. When the doctors

are treated with respect, you will find that many of them behave well. If you respect the brahmins many of them behave well and do good to the society with their impersonal behaviour.

Question : Some people claimed through the newspapers that they had control over the sky-lab. They assured that they could protect mankind from the disaster of the fall of the sky-lab. Do you think that they have done it?

Ans.: Since mankind is at present safe, we can think like that. As long as mankind is safe from the atrocities caused by the human creature, the frail human creature can think in many ways. You can also believe that you saved mankind from destruction. We can also understand that there has been a lot of destruction among the beings of the sea and if mankind feels it safe for itself, it is most unbecoming of mankind. Anything created by man on this earth has its effect. The sky-lab too had its effect. More than that, the effect of the panic created by crazy fools, journalists and politicians is understood to be more disastrous than the sky-lab and the criminal mind behind it. Such incidents, besides their destructive value, prove sometimes that superstitious, the crazy and the primitive beings exist among the civilised nations also. The commotion has shown the foolishness and primitive instinct that prevails even among the educated people. The idea that one can direct the sky-lab through his mental power is also such a one. An evil deed committed by hands on the physical plane can never be warded or wiped off by mental power. A thought can rectify another thought. A word of compassion can pacify the effect of a word cruelly used. But a deed on

the physical plane should have its culmination only on the physical plane. Nowhere in the history of the world, a thought wiped off a deed. This is true even on the individual level. If an individual has committed a sin on the physical plane, he cannot nullify it through his thought. If you kick another fellow on the buttocks and try to pacify his feelings through your meditation or willpower, it must be a miracle which has not hitherto happened. The law of Karma works only physically on the physical plane. If a Yogi has claimed that he can ward off the destruction of the sky-lab through his meditation, it is instantaneously understood that he is something other than a Yogi. Many times we see that little-minded people misunderstand God's compassion as their own ability. Why can't the same Yogi or Occultist or a Maharshi ward off the evils of war, pestilence and poverty from this earth? We are honoured by nature, when we honour nature by knowing our limitations. The cheap desire to gain popularity among the gullible is the only cause of such advertisements. To add to this, we have the evils of the crazy journalist. The result of all such attempts is to rouse the atheist to prattle some nonsense against piety and god-mindedness. Events produce causes to sprout further events and the childish mind knows this not. This is all what we can say with regard to such claims.